THE
BOOK OF RUTH
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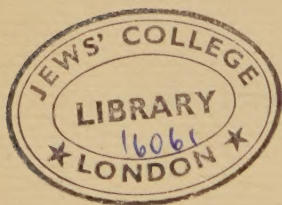
THE
BOOK OF RUTH

A Literal Translation from the Hebrew

WITH

FULL GRAMMATICAL NOTES
AND
VOCABULARIES

BY
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PREFACE.

THE following pages have no critical pretensions whatever. Their sole aim is to assist those who are beginning to read Hebrew by offering them a complete Book of Scripture, literally translated with the utmost fidelity to the Hebrew text, and accompanied by full grammatical notes. It is believed that a reading book which is at the same time a separate unit of the Sacred Writings is likely to be more acceptable, and therefore more useful, than any disjointed Chrestomathy, however well selected; and to such a purpose the Book of Ruth lends itself well, for its language is on the whole pure, its theme is attractive, and it is short. It will be found, too, that it contains an ample vocabulary, and that there occur in the course of the four chapters most of the more common Hebrew idioms and constructions. Care has been taken that not a single word of the text which might cause any difficulty should be left unexplained; but the notes are necessarily brief, since their scope is bounded by the Book to which they are attached, and it is obviously desirable for the purposes of the work

that all grammatical explanations should be limited to
the points immediately under examination.   Hence,
such wide questions as the uses of the Perfect and
Imperfect and of certain Protean particles, the often
startlingly various meanings of the same verb, and the
intricacies of tone and accentuation, are treated each
as far, and only so far, as they have reference to the
passage in hand.   It is assumed that the reader will
have access to a good grammar to which he can turn
for a more exhaustive discussion of the matter; indeed,
the likelihood that he will feel moved to do so is a
further justification of the plan.   Above all, however,
is the desire for clearness and simplicity, neither of
which qualities are compatible, for the beginner, with
length.

At the end of each chapter will be found an
alphabetical list of the verbs, nouns, and particles
which have occurred in it.   The verbs have assigned
to them simply their commonest meaning, which, as a
rule, is the one they bear in the context.   Where the
root-meaning of a verb differs considerably from this,
the fact is remarked in the notes.   Reference to
previous notes on important points has been avoided,
and in many instances the parsing or elucidation of a
word or passage which occurs more than once has been
designedly repeated.

In order to avoid confusion, when it becomes

necessary to transliterate a Hebrew word the following
convention has been adopted :—

ח	is represented by			ḥ
כך	,,	,,	,,	k
ע	,,	,,	,,	' (*spiritus asper*)
צץ	,,	,,	,,	ṣ
ק	,,	,,	,,	q
shewa	,,	,,	,,	e

Sometimes a Hebrew idiom becomes unintelli-
gible when turned word for word into English ; but
in order to adhere to the plan of a strictly literal
rendering of the text, such idioms are usually left un-
explained in the translation and are given again in
modern English in the corresponding notes. In
accordance with the same guiding plan, the *maqqeph*
is retained wherever possible, that is to say, always
except when it stands with the untranslatable sign of
the accusative. For the same reason, too, when inter-
polations are found to be necessary they are distin-
guished by *round* brackets, and words which occur in
the Hebrew but are redundant or without significance
in the translation, by *square* brackets. The punctua-
tion of the translation is according to the sense of the
English and does not follow that of the text. In order
to avoid superfluous repetition, the ever-recurring ו
consecutive with the verb is not noticed unless there
be some special reason for doing so.

It will be seen that in the vocabularies there are 127 verbs and 129 nouns and other parts of speech : a valuable foundation, when one remembers that according to the calculation of Leusden the entire Bible contains no more than 5642 Hebrew and Aramaic words of all kinds.

Finally, it is the belief of the author that this work, slight though it be, will really repay careful and intelligent use ; for, besides familiarizing the student with what one may call the " colour " of the sacred language—its simple idiom, its vividness, its power of suggestion—it should at least start him upon the right way of dealing with what are in fact the chiefest difficulties in reading Hebrew—the separation, namely, of the root-verb from its inflections, and the recognition of forms and tenses in the irregular verbs.

R. H. J. S.

Stonyhurst, 1912.

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THE BOOK OF RUTH

INTRODUCTION.

DATE. The events recorded in this Book took place, as is evident from its opening words, during the administration of the Judges; and if "Salmon begat Boaz of Rahab" (Matt. i. 5) be taken literally to mean that Boaz was the son and not merely the lineal descendant of that Rahab whom Joshua spared after the capture of Jericho, then we must place the history of Ruth near the beginning of that period. This would fix the date at about 1250 B.C. Some Jewish commentators have sought to identify Boaz with Ibsan (Vulg. *Abesan*) of Bethlehem, the successor of Jephthah (Jud. xii. 8). But the whole question of chronology at this stage of Jewish history is uncertain and obscure.

AUTHORSHIP. The opening passage of the story, taken together with the *waw* consecutive with which it begins, makes it natural to suppose that the Book of Ruth is a pendant to Judges, and therefore quite probably by the same hand. This, apart from any

critical considerations, would be the first conclusion at
which a reader would arrive. Many critics, however,
place the date of composition much later, while differ-
ing widely among themselves as to how much later.
Some place it during the Exile, others after the Exile
but before the time of 'Ezra, others after 'Ezra, others
again assign it to some period shortly after the death
of David. The arguments upon which they base their
conclusions are drawn partly from points in the narra-
tive itself, partly from textual criticism.

It is assumed by some that the Book must be of
late authorship because it was evidently written at a time
when the Law was forgotten or neglected, since, they
hold, its object is to inculcate or revive the Levitical
law of the *matrimonium leviratus.* And in this striking
presentment of a foreign alliance within the royal line
of David they claim, further, to see a contemporary
protest against the action of 'Ezra and Nehemiah
in forbidding such marriages (Ez. ix. 1-2; Neh. x. 28).

But these are assumptions and deductions which
are at least open to question. Why, for instance,
should this minor point of the Law have been selected
for such elaborate treatment? And would the mere
record of this ancient instance of a foreign marriage
have been thought an effective counterblast to the
stern denunciations of 'Ezra?

Others, again, pronounce it to be a late attempt
to supply the defects of the incomplete genealogy of

David. But it seems hardly likely that with such an object in view the author would have thought it necessary to write a full history of one of David's ancestors, in four chapters, in order to add five verses of genealogy at the end of the fourth. It is difficult, too, to discern in this simple narrative anything which bears out the contention of these critics that the interest therein displayed in the genealogy of David points to its having been written at a date when the distant memory of that King had become an ideal of the Jewish nation.

Nor is there any justification for the statement made by others that the author of Ruth refers to the time of the Judges as far distant. The Book does not say so; it begins simply, "And it was in the days" of the Judges.

What, again, is there in the fact that the author refers to the drawing off of the shoe as a custom "formerly" in use in Israel, to indicate that he wrote so long after the event as the Post-Exile theory would imply? Customs may and do frequently die out and become forgotten in a couple of generations, and we must remember that the rule of the Judges covered a period comparable, roughly, to that which has elapsed between the accession of Queen Elizabeth and our own day. Consequently, if the author of this Book be assumed, for the sake of argument, to have lived in the time of Samuel, he would have been in much the same position as a historian of to-day describing,

let us say, an incident of the reign of Charles II.
Driver thinks that verse 7 of chapter iv. has every
appearance of being an explanatory gloss which has
become incorporated in the text, and compares it with
1 Sam. ix. 9.

LANGUAGE. It is conceded that the style and
language of Ruth are pure, but arguments against the
traditional date of its composition are drawn from the
existence of a number of so-called Aramaisms in
the text, such for instance as עָנַן, מָרָא, קִים, לָהֶן
נָשָׂא, אִשָּׁה, שָׁבַר, צָבַט, and the use of masculine
for feminine pronominal suffixes. But, again, it is
difficult to see what convincing argument against the
antiquity of Ruth can be deduced from these. There
are some important points to be considered before
one pronounces definitely that the unclassical forms
found in this Book are incompatible with its early
origin. First, great allowance must be made for
errors or carelessness in transcription. We possess
no complete MS. of earlier date than the tenth century
of the Christian era, a fact which may be explained
by the Jewish custom of destroying out of reverence
any Roll which had become much worn or soiled by
use : our most ancient standard of reference is there-
fore only the latest survivor of a long series of manual
transcriptions. And when to the other sources of
error which oppress the labours of the scribe we add
the fatal ease with which certain Hebrew consonants,

if badly written or defaced, may be mistaken for certain others, we shall realize how insecure may be an argument based upon the form of an isolated letter or two. Secondly, the presence of an Aramaic (or Chaldee) word here and there in the course of four chapters does not necessarily prove the writer of those chapters to have lived at a time when that dialect had become the popular tongue of the Jews. For it is impossible to draw any sharp line of demarcation between the classical and the corrupt periods in the history of the language. Dialects grow up gradually, spreading from the less cultivated centres, the country and the country villages; and it would be more surprising if a Bethlehemitish story did not contain some examples of country dialect than if it contained many more than does the Book of Ruth. Thirdly, against such presumptive evidence for a late origin of the Book as may be afforded by the presence in it of these forms must be set the legitimate deductions to be made from the fact that it contains many more expressions peculiar to Books of undoubtedly early authorship. The use of the older form אָנֹכִי, the first person singular, seven times, and of the later form אֲנִי only once; the occurrence of such phrases as אֶגְלֶה אָזְנְךָ (iv. 4); כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יֹסִיף (i. 17); פְּלֹנִי אַלְמֹנִי (iv. 1); טוֹב מָן (iv. 15); and a number of others which are of special frequency in the Books of Samuel and Kings, deserve at least as much attention

as do the Aramaisms to which we have referred, and it
strikes one as altogether arbitrary to refer these coin-
cidences, with König, to conscious archaizing.

To the impartial reader who has no axe to grind,
the Book of Ruth will appeal principally as a simple
and straightforward narrative of pastoral life among
the early Jews. Apart from its share as an inspired
Book in the Divine Revelation, he will see no
" tendencies " in it, no thesis, no covert polemic. He
will not easily credit its author with " conscious
archaizing " or any other literary artifice. It will seem
to him likely and natural that a Book devoid as this
is of the legal and historical precision which marks
the later portions of the Old Testament should have
been written before they were, nearer than they to the
age whose spirit it so faithfully reflects.

PLACE IN THE CANON. In the Hebrew Bible the
Book of Ruth has the fifth place in the כתובים —
the " Writings," the third division of the Sacred
Scriptures—between the Canticle of Canticles and the
Lamentations. It is the second of the five Megilloth
or Rolls which are read on five special feast-days of
the Jewish year, Ruth being read on the Feast of
Weeks--the fiftieth day after the Passover. In the
LXX and Vulgate it is regarded as an appendix to
Judges, which it immediately follows; and there is
good reason for thinking that it formerly held the same
position in the Hebrew Bible.

CHAPTER I.

1. And-it-was in-(the)-days-of judging the-Judges and-it-was famine in-(the)-land, and-went (a)-man from-Beth Leḥem Judah to-stay in-(the)-field-of Moab, he and-his-wife and-two his-sons. 2. And-(the)-name-of the-man Elimelek, and-(the)-name-of his-wife No'omi, and-(the)-name(s)-of (the)-two his-sons Maḥlon and-Kilion, Ephraimites from-Beth Leḥem Judah, and-they-entered (the)-field-of Moab and-they-were-there. 3. And-died Elimelek (the)-husband-of No'omi and-remained she and-(the)-two her-sons. 4. And-they-took to-them wives Moabitesses, (the)-name-of the-one 'Orpa and-(the)-name-of the-second Ruth, and-they-dwelt there about-ten years. 5. And-died both-(the)-two-of-them, Maḥlon and-Kilion, and-was-left the-woman from-(the)-two her-children and-from-her-husband. 6. And-arose she and-her-daughters-in-law and-returned from-(the)-field-of Moab for she-heard in-(the)-field-of Moab that-had-visited JHVH his-people to-give to-them food. 7. And-she-went-out from-the-place which she-was-there and-(the)-two her-daughters-in-law with-her, and-they-went in-(the)-way to-return to-(the)-land-of Judah. 8. And-said No'omi to-(the)-two her-daughters-in-law, Go-pray, return-pray (each) woman to-(the)-house-of her-mother, and-may-do JHVH with-you kindness even-

as you-have-done with-the-dead and-with-me.   9. May-
give JHVH to-you and-to-find rest (each) woman (in
the) house-of her-husband.   And-she-kissed [to]-them
and-they-lifted-up   their-voices and-they wept.   10.
And-they-said to-her, That-with-thee we-will-return
to-thy-people.   11. And said No'omi, Return-pray
my-children, why will you-come with-me?   Whether-
still-to-me (are) sons-in-my-womb and-they-shall-be
to-you husbands?   12. Return-pray my-children, go,
for-I-am-old from-to-be for-man ; for (if) I-said there-
is-to-me hope, even (if) I-was this-night for-man,
and-even (if) I-bore children.   13. Whether-therefore
you-will-wait until that they-will-grow-up?   Whether-
therefore you-will-be-shut-up in-that-not to-be for-man?
No my-children, for-bitterness-to-me exceedingly from-
you, for-has-gone-out on-me (the)-hand-of-JHVH.
14.   And-they-raised their-voice and-they-wept yet-
again ; and-kissed 'Orpah [to]-her-mother-in-law and-
Ruth   clave-unto-her.   15.   And-she-said,   Behold,
has-returned thy-sister-in-law to-her-people and-to-her-
gods: return after thy-sister-in-law.   16. And-said
Ruth, Do-not-urge-[on]-me to-leave-thee, to-return
from-(following)-after-thee, for whither thou-shalt-go
I-shall-go, and-where thou-lodgest I-will-lodge, thy-
people (are) my-people and-thy-God (is) my-God.
17. Where thou-shalt-die I shall die and-there I-shall-
be-buried. Thus may-do JHVH to-me and-thus may-
he-add, that death (alone) shall-separate between-me

and-between-thee. 18. And-she-saw that-strengthening-herself (was) she to-go with-her, and-she-ceased to-speak to-her. 19. And-they-went they-both until-their-coming (to) Beth Leḥem : and-it-was as-their-coming (to) Beth Leḥem and-was-disturbed all-the-city over-them, and-(the-women)-said, Is-this No'omi? 20. And-she-said to-them, Do-not-call [to]-me No'omi, call-[to]-me Mara, for-has-dealt-bitterly (the) Almighty to-me exceedingly. 21. I full went-(out) and-emptily has-caused-me-to-return JHVH. Why will-you-call [to]-me No'omi, and-JHVH has-testified in-me, and-(the)-Almighty has-done-evil unto-me ? 22. And-returned No'omi, and-Ruth the-Moabitess her-daughter-in-law with-her, the-returned from-(the)-fields-of Moab. And-they came (to) Beth Leḥem in-(the)-beginning-of (the) harvest-of barley.

NOTES TO CHAPTER I.

1. וַיְהִי 3rd pers masc sing Imperf Qal of הָיָה *to be:* apocopated form of יִהְיֶה

שְׁפֹט Inf constr Qal of שָׁפַט *to judge:* used as a verbal noun *the judging.*

וַיֵּלֶךְ 3rd pers masc sing Imperf Qal of הָלַךְ *to go:* with ו consecutive. In some tenses this verb follows the פ"י verbs.

לָגוּר Inf constr Qal of גוּר *to stay:* with prefixed לְ which always takes qameṣ before Infinitives of ע"ו verbs.

וְאִשְׁתּוֹ constr of אִשָּׁה *wife:* with 3rd pers masc sing pronominal suffix. The dagesh in שׁ compensates for the elided נ from אִנְשָׁה fem of אֱנָשׁ the full form (unused in the sing) of אִישׁ *man.*

וּשְׁנֵי constr of שְׁנַיִם *two,* with the masc: cf. *v.* 7 שְׁתֵּי with fem.

בָנָיו constr of the plur בָּנִים of בֵּן *son:* with 3rd pers masc sing suffix of the plural.

2. וַיָּבֹאוּ 3rd pers masc plur Impf Qal of בוֹא *to come.*

שְׂדֵי constr of שָׂדֶה *field, land.* From the context it is an accusative of place *whither.*

וַיִּהְיוּ 3rd pers masc plur Impf Qal of הָיָה *to be.*

3. וַיָּמָת 3rd pers masc sing Impf Qal of מוּת *to die:*
with וֹ consecutive, hence the dagesh.

וַתִּשָּׁאֵר 3rd pers fem sing Impf Niph of שָׁאַר *to be
left, remain:* with וֹ consecutive.

4. וַיִּשְׂאוּ 3rd pers masc plur Impf Qal of נָשָׂא *to take.*
נָשִׁים plur of אִשָּׁה *wife,* by aphaeresis from אֲנָשִׁים:
cf. note 5 to *v.* 1.

הָאַחַת *the one:* fem absolute form.

וַיֵּשְׁבוּ 3rd pers masc plur Impf Qal of יָשַׁב *to sit, stay.*

כְּעֶשֶׂר *as* (i.e. *about*) *ten:* form of the numeral for
feminines.

5. וַיָּמֻתוּ 3rd pers masc plur Impf Qal of מוּת *to die:*
shortened form from יָמוּתוּ.

שְׁנֵיהֶם form of the numeral for masculines, with
3rd pers masc plur suffix.

מִשְּׁנֵי the prefixed מִן (hence the dagesh) has the
meaning *without* in this place.

6. וַתָּקָם 3rd pers fem sing Impf Qal of קוּם *to stand,
rise.*

וְכַלֹּתֶיהָ constr plur of כַּלָּה prop. *a bride,* from
כָּלַל *to crown;* but also *a daughter-in-law:* with 3rd
pers fem sing suffix of the plur.

וַתָּשָׁב 3rd pers fem sing Impf Qal of שׁוּב *to return.*

שָׁמְעָה 3rd pers fem sing Perf Qal of שָׁמַע *to hear.*

פָּקַד 3rd pers masc sing Perf Qal of פָּקַד *to visit.*

לָתֵת Inf constr Qal of נָתַן *to give,* with prefixed לְ,

which takes qameṣ before a monosyllable.

7. וַתֵּצֵא 3rd pers fem sing Impf Qal of יָצָא *to go out.*

שָׁמָּה. שָׁם *there,* with locative הָ which requires a

dagesh in the final consonant of the monosyllable to

which it is attached.

הָיְתָה 3rd pers fem sing Perf Qal of הָיָה *to be.*

עִמָּה. עִם *with,* with 3rd pers fem sing pronominal

suffix.

וַתֵּלַכְנָה 3rd pers fem plur Impf Qal of הָלַךְ *to go,*

which follows the פ"י verbs in the Impf Qal and some

other forms and tenses.

לָשׁוּב Inf constr Qal of שׁוּב *to turn, return:* with

prefixed לְ.   Cf. note 6 to *v.* 6.

8. וַתֹּאמֶר 3rd pers fem sing Impf Qal of אָמַר *to say:*

one of the five verbs (אָבַד *to perish,* אָבָה *to be willing,*

אָכַל *to eat,* אָמַר *to say,* אָפָה *to bake*) in the Impf of

which the א quiesces in ḥolem.

לֵכְנָה 2nd pers fem plur Imperative Qal of הָלַךְ

to go.

—

שֹׁבְנָה 2nd pers fem plur Imperative Qal of שׁוּב *to return.*

אִשָּׁה lit. *woman:* in this connection *each one* (fem), *unaquaeque.*

אִמָּהּ *her-mother:* 2nd pers fem sing pronom suffix attached to constr of אֵם. The change of ṣere to ḥireq is due to the fact that the suffix with the accompanying dagesh renders the formerly "closed" syllable a "sharpened" one when, according to the rule, ē changes to ĭ (and ō to ŭ, e.g. חֹק *law,* plur חֻקִּים).

יַעֲשֶׂה archaic form of יַעַשׂ, 3rd pers masc sing Impf Qal of עָשָׂה *to do.*

עִמָּכֶם a masc suffix (2nd pers sing) referring to a fem subject: similarly, in the same verse עֲשִׂיתֶם 2nd pers masc plur Perf Qal of עָשָׂה referring to a fem subject. The inaccuracy is attributed either to textual corruption or to the influence of the Aramaic dialect in which these distinguishing terminations do not exist. The words should be עִמָּכֶן and עֲשִׂיתֶן.

הַמֵּתִים *the dead:* מֵת is the participle of מוּת *to die,* used as a noun. Dagesh on account of the article.

עִמָּדִי. עִמִּי *with-me:* 1st pers sing pronom suffix

with preposition עִמָּד derived probably from the unused
root עָמַד or עָנַד *to bind*.

9. יִתֵּן 3rd pers masc sing Impf Qal of נָתַן *to give*.
This is the only פ״ן verb which has its Impf in ṣere.
לָכֶם cf. note on עִמָּכֶם.

וּמְצֶאןָ *that-you-may-find*: 2nd pers fem plur
Imperative Qal of מָצָא *to find*: ו copulative with the
Imperative in a cohortative sentence has an optative
sense, as here. This is the apocopated form, for מְצֶאנָה.

מְנוּחָה fem of מָנוֹחַ *rest*, from נוּחַ *to rest*.

אִשָּׁה בֵּית אִישָׁהּ *each* (fem) *in-the-house-of her-
husband*: this ellipsis of the preposition בְּ frequently
occurs in presence of such combinations as בְּבּ, בְּפ etc.;
or it may be that בֵּית is an accusative of place *where*.

וַתִּשַּׁק 3rd pers fem sing Impf Qal of נָשַׁק *to kiss*:
לְ suggests the primary meaning of the verb *to join to*.

וַתִּשֶּׂאנָה 3rd pers fem plur Impf Qal of נָשָׂא *to
lift up*.

וַתִּבְכֶּינָה 3rd pers fem plur Impf Qal of בָּכָה *to weep*.

10. וַתֹּאמַרְנָה 3rd pers fem plur Impf Qal of אָמַר *to
say*: cf. note 1 to *v.* 8.

אִתָּךְ the preposition אֵת *with, near*, with 2nd pers
fem sing pronom suffix. N.B. The difference between

אֶל the preposition and אֵת the sign of the accusative in their connection with suffixes, is that in the former the ṣere changes to ḥireq, while in the latter it changes to ḥolem with the light and seghol with the grave (i.e. בֶּן‎, כֶם‎) suffixes. The כִּי‎ in this place may be taken as strengthening the affirmative, as *imo, sane,* etc.

נָשׁוּב 1st pers plur Impf Qal of שׁוּב *to return.*

לְעַמֵּךְ. לְ *to,* עַם *people,* ךְ .. 2nd pers fem sing pronom suffix.

11. וַתֹּאמֶר 3rd pers fem sing Impf Qal of אָמַר *to say.* With ו consecutive the final syllable of the Impf of this verb, unless it occurs in pause, and with the exception of the 1st pers sing, has seghol instead of pathaḥ.

שֹׁבְנָה 2nd pers fem plur Imperative Qal of שׁוּב *to return.*

בְּנֹתַי plur (בָּנוֹת) of בַּת *daughter :* with 1st pers sing pronom suffix of the plurals.

לָמָּה. לְ *for,* becoming לְ with the monosyllable מָה *what?* i.e. *for what, why?*

תֵּלַכְנָה 2nd pers fem plur Impf Qal of הָלַךְ *to go :* cf. note 4 to *v.* 7.

הַעוֹד. ה interrogative, which takes pathaḥ before a guttural ; עוֹד *yet again.*

בָּנִים plural of בֵּן, one of the irregularly inflected nouns such as כְּלִי ,יוֹם, אִישׁ etc.

בְּמֵעַי plur of מֵעֶה with 1st pers sing pronom suffix, and preposition בְּ. This word is always used in the plural (מֵעִים *bowels*) and, except once (Cant. v. 14), always in a figurative sense.

וְהָיוּ 3rd pers masc plur Impf Qal of הָיָה *to be*.

לָכֶם cf. note 7 to *v.* 8.

12. לֵכְןָ apocopated form of לֵכְנָה 2nd pers fem plur Imperative Qal of הָלַךְ *to go*.

זָקַנְתִּי 1st pers sing Perf Qal of זָקֵן *to be old*.

מִהְיוֹת Inf constr Qal of הָיָה *to be*, with prefixed מִן. מִן in this connection, after a verb which conveys the notion of *hindering*, has the meaning *so that not*: cf. Gen. xxvii. 1, וַתִּכְהֶיןָ עֵינָיו מֵרְאוֹת *his eyes were dim so that he could not see* (*a videndo*). The Inf constr Qal of הָיָה is הֱיוֹת (not הִיוֹת) since initial ה always takes ḥateph-seghol instead of vocal shewa. But with pre-fixed מִ, לִ, כִ, בִּ, וַ the ה loses its ḥateph but retains the shewa, while the prefix takes ḥireq.

כִּי אָמַרְתִּי One of the uses of the Perfect is to express facts whose actuality in the past is to be repre-sented as merely possible; and in the present case this

is emphasized by the particle כִּי one of whose meanings is *supposing that, if :* cf. *si dixissem*, or *si dicerem*.

יֵשׁ a substantive meaning *existence*, *esse*, from the unused root יָשָׁה *to stand*, followed by maqqeph, יֶשׁ. It is commonly used as an uninflected verb-substantive to signify *is, was, will* or *may be.* Hence in this verse יֶשׁ־לִי תִקְוָה *there is hope for me.*

גַּם הָיִיתִי *even if I were :* cf. note above : גַּם *also, even, yea.*

הַלַּיְלָה The article has here its original force as a demonstrative pronoun *this :* e.g. הַיּוֹם *this day*, i.e. *to-day*, הַפַּעַם *this time.* Dagesh on account of the article. The true form of this noun is לַיְל : with the ה paragogic it signifies properly *by night*, but came eventually to stand for *the night* itself.

וְגַם יָלַדְתִּי (cf. note above) : 1st pers sing perf Qal of יָלַד *to bring forth, give birth to.*

13. הֲלָהֵן *num propterea?* הֲ is a sign of interrogation ; לָהֵן *for that*, i.e. *therefore*, not *for them* (fem). The fem is frequently used in Hebrew where we should use the neuter.

תְּשַׂבֵּרְנָה 2nd pers fem plur Impf Piel of שָׂבַר *to wait :* the meaning in Qal is *to look at.*

אֲשֶׁר sometimes used (as here) to introduce the object-clause after such transitive verbs as *to see*, *think*, *hear*, *expect*, etc.

יִגְדָּלוּ 3rd pers masc plur Impf Qal of גָּדַל *to become big*: the normal pointing requires shewa beneath ד, but this is changed to qames on account of the pause denoted by zaqeph-qaton (ˈ).

הֲלָהֵן cf. note above.

תֵּעָגֵנָה 2nd pers fem plur Impf Niphal of עָגַן *to be* (or *remain*) *shut up*: for pointing cf. note on יִגְדָּלוּ.

לְבִלְתִּי. בִּלְתִּי adverb of negation derived from בַּל or בְּלִי *nothing* (fr. בָּלָה *to fail*), with prefixed לְ, followed by Infinitive constr with the meaning *in that not*: cf. *ut non* with subj.

הֱיוֹת Inf constr Qal of הָיָה *to be*.

אַל, used absolutely in the sense of *no, by no means*, takes the place of a verbal clause supplied by the context: here this would seem to be תֵּלַכְנָה עִמִּי *ne, filiae meae, eatis mecum.*

מִכֶּם should be מִכֶּן, a masc suffix referring to fem subject: cf. note 7 to *v.* 8. מִן has here the comparative sense *more than, rather than*, which it often has after an intransitive verb of attribution: cf. 1 Sam. x. 23,

וַיִּגְבַּהּ מִכָּל־הָעָם _and he was taller than all the people._
The meaning in this place is therefore _my bitterness_ (or
sadness) _is greater than yours._

יָצְאָה 3rd pers fem sing Perf Qal of יָצָא _to go out_,
in agreement with the fem substantive יָד.

בִּי _against-me :_ cf. _in me incurrit._

14. וַתִּשֶּׂנָה 2nd pers fem plur Impf Qal of נָשָׂא _to raise._
The quiescent א of the regular form is omitted, as
noted in the קְרִי.

וַתִּבְכֶּינָה 2nd pers fem plur Impf Qal of בָּכָה
to weep.

עוֹד _yet again._

וַתִּשַּׁק 3rd pers fem sing Impf Qal of נָשַׁק _to kiss._

לַחֲמוֹתָהּ cf. note 4 to _v._ 9.

N.B.   The LXX and Vulgate interpolate here _and
returned._

דָּבְקָה 3rd pers fem sing Perf Qal of דָּבַק _to
cleave to._

15. הִנֵּה _behold :_ הֵן _lo,_ with paragogic ה giving it a
demonstrative force, _lo there._

שָׁבָה 3rd pers fem sing Perf Qal of שׁוּב _to return._

יְבִמְתֵּךְ fem, with 2nd pers fem pronom suffix, of
יָבָם _levir,_ i.e. _husband's brother._ The absol form of the

fem ‛s יְבֶמֶת *brother's* (or, in this case, *brother-in-law's*) *wife*.

אֱלֹהֶיהָ constr of אֱלֹהִים with 3rd pers fem sing pronom suffix.

שׁוּבִי 2nd pers fem sing Imperative Qal of שׁוּב *to return*.

אַחֲרֵי the constr state of the plur of אַחַר *the back part*, used as a preposition for *after*.

16. אַל־תִּפְגְּעִי־בִי. אַל with Impf (2nd pers fem sing Impf Qal of פָּגַע *to urge*) constitutes the Jussive, *do not urge me*: for בִי, cf. note 12 to *v.* 13.

לְעָזְבֵךְ. לְ with Inf constr Qal עֲזֹב of עָזַב *to desert, leave*, and 2nd pers fem sing pronom suffix. This is a very common construction denoting *direction towards, purpose, aim*.

לָשׁוּב Inf constr Qal of שׁוּב *to return*: with לְ, forming a kind of gerund, cf. last note.

מֵאַחֲרָיִךְ. מִן before gutturals becomes מֵ: the qameṣ below ר arises from the pause denoted by athnaḥ (‑ָ).

אֲשֶׁר properly a relative pronoun *which*, but with an adverbial meaning *there, thither, thence* when (as here) the qualifying clause expresses an idea of place.

כִּי in an asseveration has a corroborative force *for*, *verily*.

תֵּלְכִי 2nd pers fem Impf sing Qal of הָלַךְ *to go*: cf. note 5 to *v.* 7.

אֵלֵךְ 1st pers sing Impf Qal of הָלַךְ.

וּבַאֲשֶׁר *and-in-where*, i.e. *wheresoever*: cf. note above.

תָּלִינִי 2nd pers fem sing Impf Qal of לוּן (לִין) *to stay* (esp. *to stay* or *lodge overnight*).

אָלִין 1st pers sing Impf Qal of לוּן.

17. תָּמוּתִי 2nd pers fem sing Impf Qal of מוּת *to die*.

אָמוּת 1st pers sing Impf Qal of מוּת.

אֶקָּבֵר 1st pers sing Impf Niphal of קָבַר *to bury*.

כֹּה *thus*, from כָּהוּ, i.e. כְּ הוּא *as this*.

יֹסִיף 3rd pers masc sing Impf Hiphil of יָסַף *to add*.

כִּי has in this place the meaning *if*.

הַמָּוֶת *death*: the constr state is מוֹת.

יַפְרִיד 3rd pers masc sing Impf Hiphil of פָּרַד *to separate*.

בֵּינִי וּבֵינֶךְ. בֵּין constr of בַּיִן *interval*, used as a preposition *between*.

18. וַתֵּרֶא shortened form of תִּרְאֶה, 3rd pers fem sing Impf Qal of רָאָה *to see*: the ḥireq of the preformative is in these forms frequently lengthened to ṣere.

מִתְאַמֶּצֶת active participle fem Hiphil of אָמַץ *to be strong*.

לָלֶכֶת Inf constr Qal of הָלַךְ with prefixed לְ.

אַתָּה cf. note 2 to *v.* 10.

וַתֶּחְדַּל 3rd pers fem sing Impf Qal of חָדַל *to cease*.

אֵלֶיהָ The suffix is attached to the *plural* constr of אֶל: so too with עַל, עַד.

19. וַתֵּלַכְנָה 3rd pers fem plur Impf Qal of הָלַךְ *to go*.

בּוֹאָנָה Inf constr Qal of בּוֹא *to come* used as a substantive, with the rare form נָה of the 3rd pers fem plur pronom suffix. This form occurs as a rule only in pause, e.g. עֵת בֹּאָנָה *the time-of their coming* (Jer. viii. 7); עֵת לִדְתָּנָה *the time-of their bearing* (Job xxxix. 2): the accusative of place is here understood from the context.

כְּבֹאָנָה lit. *as-their coming*: כְּ is frequently used with the Infinitive constr to express a definite time, cf. Gen. xii. 14, כְּבוֹא אַבְרָם *at the time when Abram came*: therefore here, *in their coming*, or *when they came*.

וַתֵּהֹם 3rd pers masc sing Impf Niphal of הוּם *to disturb*.

עֲלֵיהֶן cf. note 6 to *v*. 18.

וַתֹּאמַרְנָה 3rd pers fem plur Impf Qal of אָמַר *to say*: cf. note 1 to *v*. 8. The fem shows that 'they' are the women of Bethlehem.

הֲזֹאת fem demonstr pronoun with הֲ interrogative.

20. תִּקְרֶאנָה 2nd pers fem plur Impf Qal of קָרָא *to call*.

לִי *to me*, i.e. the second object of the verb קָרָא, introduced by לְ as if calling were appointing *to* something.

קְרֶאןָ 2nd pers fem plur Imperative Qal of קָרָא *to call*: addressed to the women of Bethlehem.

מָרָא an Aramaism for מָרָה *bitter*.

הֵמַר 3rd pers masc sing Perf Hiphil of מָרַר *to be bitter*.

שַׁדַּי *the Omnipotent*: a divine name possibly derived from שָׁדַד *to be violent*, hence *powerful*.

21. מְלֵאָה the adj coming thus before the verb gives special emphasis.

הָלַכְתִּי 1st pers sing Perf Qal of הָלַךְ *to go*.

וְרֵיקָם the adj רֵיק with the adverbial formative ◌ָם :
hence lit. *emptily*, but in this place obviously an adj
parallel with מְלֵאָה.

הֱשִׁיבַנִי 3rd pers masc sing Perf Hiphil of שׁוּב
to return, with 1st pers sing pronom suffix : hence, *has
caused me to return*, i.e. *has brought me back*.

עָנָה prop. *to raise the voice* : with בְּ, *to testify for* or
against.

הֵרַע 3rd pers masc sing Perf Hiphil of רָעַע *to be
evil* : whence, in Hiphil with לְ *to cause to be* (i.e. *to
do*) *evil to*.

22. וַתָּשָׁב 3rd pers fem sing Impf Qal of שׁוּב *to return*,
with ו consecutive, and therefore with qameṣ instead of
ḥolem.

הַשָּׁבָה *the-returned* : 3rd pers fem sing Perf Qal
of שׁוּב, the article having the force of a relative
pronoun : hence, *who returned*. If the accent is not on
the penultima שָׁבָה will be the fem participle.

וְהֵמָּה *and-they* : masc for fem וְהֵנָּה.

בָּאוּ 3rd pers com plur Perf Qal of בּוֹא *to come*.

בִּתְחִלַּת constr of fem noun תְחִלָּה *beginning*, from
Hiphil of חָלַל *to pierce* (Hiph. *to begin*).

קְצִיר constr of קָצִיר *harvest*, from Hiph. of קָצַר *to reap.*

שְׂעֹרִים plur as most commonly used : derived from שָׂעִיר *hairy*, from שָׂעַר *to quiver, bristle.*

VOCABULARY TO CHAPTER I.

אָבַד to perish.

אָבָה to desire, be willing.

אָכַל to eat.

אָפָה to bake.

אָמַץ to be firm.

אָמַר to say.

בּוֹא to come.

בָּכָה to weep.

גָּדַל to grow big.

גּוּר to stay.

דָּבַק to cleave to.

דָּבַר to speak.

הוּם to disturb.

הָיָה to be.

הָלַךְ to go.

זָקֵן to grow old.

חָדַל to desist.

חָלַל to pierce.

יָלַד to bear (children).

יָסַף to add.

יָצָא to go out.

יָשַׁב to remain.

כָּלָה to be finished.

כָּלַל to perfect, crown.

לִין, לוּן to lodge.

מוּת to die.

מָלֵא to fill.

מָצָא to find.

מָרַר to be bitter.

נוּחַ to rest.

נָשָׂא to lift up.

נָשַׁק to kiss.

נָתַן to give.

עָגֵן to be shut up.

עָזַב to desert.

עָנָה to bear witness.

עָשָׂה to do.

פָּגַע to urge, assail.

פָּקַד to visit.

פָּרַד to separate.

קָבַר to bury.

קָוָה to hope.

קוּם to arise, stand.

קָצַר to reap.

קָרָא to call.

רָאָה to see.

רִיק רוּק to be empty.

רָעַע to break ; *Hiph.* do evil.

רָעֵב to hunger.

שָׂבַר to hope, await.

שָׁאַר to remain (over).

שׁוּב to turn, return.

שָׁמַע to hear.

שָׁפַט to judge.

אֵם mother.

אֱנוֹשׁ man.

אֶרֶץ earth.

אִישׁ man.

אִשָּׁה wife.

בַּיִת house.

בֵּן son.

דֶּרֶךְ way.

חֶסֶד kindness.

יָד hand.

יוֹם day.

יֶלֶד child.

כַּלָּה bride, daughter-in-law.

לַיְלָה night.

אַל not, no.

אֲשֶׁר which, that.

אֶת with.

אֶת sign of accusative.

בֵּין between.

גַּם also, even, truly.

יֵשׁ there is.

כֹּה thus.

כִּי because, as.

לְבִלְתִּי in-that-not.

לָמָּה why ?

מְאֹד very, exceedingly.

עוֹד still, until, yet again.

עַל upon.

עִם with, by, near.

שָׁם there.

CHAPTER II.

1. And-to-No'omi (was an) acquaintance to-her-husband, (a)-man mighty (in) wealth, from-the-tribe-of Elimelek, and-(the)-name-of-him Bo'az.   2. And-said Ruth the-Moabitess to-No'omi, I-will-go-pray (to) the-field and-I-will-glean [in]-(the)-ears-of-corn after (him) whom I-may-find-grace in-his-eyes : and-said-she to-her, Go my-daughter.   3. And-she-went and-she-came and-she-gleaned in-(the)-field behind-[of]-the-reapers and-it-happened (to be) her-chance (that) (the)-part-of the-field (was) to-Bo'az who (was) from-(the)-tribe-of Elimelek.   4. And-behold Bo'az came from-Beth Leḥem and-he-said to-the-reapers, JHVH (be) with-you! and-they-said to-him, May-bless-thee JHVH !   5. And-said Bo'az to-his-servant the-placed over-the-reapers, To-whom (is) the-maiden [the]-(that) ?   6. And-answered the-servant the-placed over-the-reapers and-said, The-maiden (a) Moabitess she, the-returned with-No'omi from-(the)-fields-of Moab.   7. And-she-said, I-will-glean-pray, and-I-will-gather among-(the)-sheaves after the-reapers, and-she-came and-she-stayed since the-morning and-until-now, this her-sitting (in) the-house (is) short.   8. And-said Bo'az to-Ruth, Whether-not thou-hearest my-daughter ? Do-not-go to-glean in-(a)-field other, and-also do-not-pass-over from-this (field) : and-here remain-thou with-my-maidens.   9. (Be)

thy-eyes on-(the)-field which-they-reap and-go-thou after-them : whether-not I-have-ordered the-menservants in-that-not to-touch-thee ?   And-(if)-thou-shalt-thirst [and]-thou-shalt-go to-the-vessels and-thou-shalt-drink from what have-drawn the-menservants.   10. And-she-fell upon-her-face and-bowed-herself-down (to the) earth, and-she-said to-him, Why have-I-found favour in-thy-eyes to-care-for-me, and-I foreign ?   11. And-answered Bo'az and-said to-her, Announcing it-has-been-announced to-me all that-thou-didst to-thy-mother-in-law after (the)-death-of thy-husband, and-thou-didst-leave thy-father and-thy-mother and-(the)-land-of thy-birth and-thou-wentest to-(a)-people which not-thou-knewest yesterday (the)-day-before-yesterday. 12. May-repay JHVH thy-deed, and-may-be thy-reward complete from JHVH God-of Israel whom-thou-camest to-take-refuge beneath-his-wings.   13. And-she-said, I-have-found-grace in-thy-eyes my-lord because thou-hast-consoled-me and-because thou-hast-spoken upon-(the)-heart-of thy-handmaid, and-I not shall-be as-one-of thy-handmaids.   14. And-said to-her Bo'az at-(the)-time-of eating, Approach hither and-thou-shalt-eat from-the-bread and-thou-shalt-dip thy-morsel in-(the)-vinegar.   And-she-sat beside the-reapers and-he-reached-to-her parched-grain and-she-ate and-she-was-satisfied and-she-left (thereof).   15. And-she-arose to-glean, and-commanded Bo'az his-servants saying, Also among the-sheaves she-will-glean and-not

you-shall-reproach-her.   16. And-also drawing-out-you-shall-draw-out for-her from-the-handful and-you-shall-leave (it) and-she-shall-collect (it) and-not you-shall-rebuke [in]-her.   17. And-she-gleaned in-(the)-field until-the-evening, and-she-threshed that which-she-had-gleaned and-it-was as-(an)-ephah-of barley. 18. And-she-took (it) and-she-came (to) the-city and-saw her-mother-in-law what-she-had-gathered and-she-brought-forth and-she-gave-to-her what-was-left-over from-her-fulness.   19. And-said-to-her her-mother-in-law, Where hast-thou-gleaned this-day and-where didst-thou-do (i.e. work)? May-he-be caring-for-thee blessed! And-she-told to-her-mother-in-law whom-she-had-wrought with-him, and-she-said, (The) name-of the-man whom I-wrought with-him this-day (is) Bo'az. 20. And-said No'omi to-her-daughter-in-law, Blessed (be) he of-JHVH who not-has-left-off his-kindness to-the-living and-to-the-dead.   And-said to-her No'omi, Near to-us (is) the-man, of-our-kindred (is) he. 21. And-said Ruth the-Moabitess, Truly, for-he-said to-me, With-the-servants who-to-me thou-shalt-remain until [when]-they-finish all-the-harvest which-to-me. 22.   And-said No'omi to-Ruth her-daughter-in-law, (It is) good my-daughter that-thou-go with-his-servants and-not they-shall-meet-thee in-(a)-field other. 23. And-she-clave to-(the)-servants-of Bo'az to-glean until-the-finishing-of (the) harvest-of-barley and-(the)-harvest-of wheat : and-she-sat with-her-mother-in-law.

NOTES TO CHAPTER II.

1. מוֹדָע קרי) מֹדַע)   Participle Hophal of יָדַע *to know*,
masc, lit. *cognitio*, but here *cognatus*: cf. Prov. vii. 4,
אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ וּמֹדָע לַבִּינָה תִקְרָא *say unto-wisdom
my-sister thou: and-kinswoman unto-knowledge call.*

מִמִּשְׁפַּחַת *from* (i.e. *of*, cf. Germ. *von*) *the tribe*:
constr form of מִשְׁפָּחָה fem from שָׁפַח (or צָפַח) *to spread
out, be wide* (unused). The prefix מִן accounts for the
dagesh.

2. וַתֹּאמֶר 3rd pers fem sing Impf Qal of אָמַר *to say*,
with ו consec.

אֵלְכָה־נָּא 1st pers sing Impf Qal of הָלַךְ *to go*,
with the cohortative הָ which changes the second sere of
the Impf אֵלֵךְ into shewa. The particle נָא corresponds
to *pray, quaeso*: *let me, I pray thee, go* is the sense.
The נ in נָא takes a euphonic dagesh here because it
is connected by maqqeph to a word ending in a
tone-bearing הָ preceded by shewa mobile.

הַשָּׂדֶה stands for an acc of place *whither*: dagesh
due to the article.

וַאֲלַקְטָה 1st pers sing Impf Qal of לָקַט *to glean*,
with cohortative הָ.

אֶמְצָא 1st pers sing Impf Qal of מָצָא *to find.*

בְּעֵינָיו 3rd pers masc sing possessive suffix of plur nouns, attached to the constr dual עֵינֵי of עַיִן *an eye,* fem.

לְכִי 2nd pers fem sing Imperative Qal of הָלַךְ *to go.*

3. וַתֵּלֶךְ 3rd pers fem sing Impf Qal of הָלַךְ: seghol for qameṣ in the last syllable on account of the pause denoted by the accent yetibh ($\overline{\cdot}$).

וַתָּבוֹא 3rd pers fem sing Impf Qal of בוא *to come.*

וַתְּלַקֵּט 3rd pers fem sing Impf Piel of לָקַט *to glean:* Piel has an intensive meaning, and may here denote that she gleaned assiduously.

אַחֲרֵי constr plur of אַחַר *what is behind,* used as a preposition.

וַיִּקֶר 3rd pers masc sing Impf Qal of קָרָה *to happen,* shortened form of יִקְרֶה.

מִקְרֶהָ *her chance* or *lot,* from the same verb, with fem sing possessive suffix. מִקְרֶה belongs to a ל"ה stem, hence the final ה is rejected before the suffix ה.

חֶלְקַת constr sing of חֶלְקָה *a portion,* from חָלַק *to divide.*

4. הִנֵּה *behold:* from הֵן with ה paragogic. It means prop. *here.*

בָּא 3rd pers masc sing Perf Qal of בוא *to come.*

לַקּוֹצְרִים *to-the-reapers:* when בְּ, לְ, or כְּ comes before the article, the ה is syncopated and the prefix takes its vowel. Hence the above instead of לְהַקּוֹצְרִים.

עִמָּכֶם 2nd pers masc plur pronom suffix with עִם *with.* The dagesh is due to the fact that עִם comes from the verb עָמַם *to collect,* belonging to the ע"ע class which has a compensatory dagesh in the second radical wherever possible.

וַיֹּאמְרוּ 3rd pers masc plur Impf Qal of אָמַר *to say.*

יְבָרֶכְךָ 3rd pers masc sing Impf Piel of בָּרַךְ *to bless,* with 2nd pers masc sing pronom suffix.

5. לְנַעֲרוֹ The ḥateph-pathaḥ of the ע is due to the addition of the suffix.

הַנִּצָּב participle Niphal of נָצַב *to place.* The first dagesh is due to the article : the second, to the assimilation of the radical, which is a feature of the פ"ן verbs.

לְמִי prep לְ, interrog pron מִי, *to whom? whose?*

הַנַּעֲרָה fem of נַעַר *youth,* with article.

6. וַיַּעַן 3rd pers masc sing Impf Qal of עָנָה *to answer;* the shortened Imperfect.

הַשָּׁבָה 3rd pers fem sing Perf Qal of שׁוּב *to return,* with the article as a relative pronoun *who.*

מִשְׂדֵי constr plur of שָׂדֶה *field*, with prefixed מִן, hence the dagesh.

7. וַתֹּאמֶר 3rd pers fem sing Impf Qal of אָמַר *to say.*

אֲלַקֳטָה־נָּא 1st pers sing Impf Qal of לָקַט *to glean*, with cohortative הָ and נָא; cf. note 2 to *v.* 2. The meaning is *I will glean, if it please you.*

וְאָסַפְתִּי 1st pers sing Perf Qal of אָסַף *to collect.*

בָּעֳמָרִים plur of עֹמֶר *a sheaf.* The qames under בּ belongs to the syncopated article (cf. note 3 to *v.* 4) which takes qames since it precedes the guttural עֹ.

וַתַּעֲמוֹד 3rd pers fem sing Impf Qal of עָמַד *to stand.*

מֵאָז *since*: מִן אָז *from then*; מִן becomes מֵ before a guttural.

הַבֹּקֶר properly *daybreak*, from בָּקַר *to cleave, break forth.*

עַתָּה *now*: from עֵת *time*, with ה paragogic.

שִׁבְתָּהּ *her-sitting-down, her-resting*: Inf constr שֶׁבֶת, with 3rd pers fem sing pronom suffix, of יָשַׁב *to sit.*

הַבַּיִת an acc of place *where.*

מְעָט *a little* (*time*, understood): qames for pathah on account of the pause.

N.B. The literal sense of these four words is,

now her sitting in the house (i.e. some sort of shelter in the harvest field) *little*: that is, *indeed she has rested in the shelter but little*: it seems likely that Boʻaz saw Ruth resting in the shelter when he spoke to his servant. The Vulgate has *et ne ad momentum quidem domum reversa est*, deriving שִׁבְתָּהּ from שׁוּב *to return*. The LXX and Syriac omit הַבַּיִת, and the latter derives שִׁבְתָּהּ from שָׁבַת *to rest*.

8. הֲלוֹא *nonne?* for הֲלֹא, i.e. לֹא *not*, and the interrogative הֲ. According to the Masora, לֹא is written לוֹא thirty-five times in the Bible.

שָׁמַעַתְּ 2nd pers fem sing Perf Qal of שָׁמַע *to hear*.

בִּתִּי 1st pers sing pronom suffix with בַּת *daughter*: irregular formation.

אַל־תֵּלְכִי 2nd pers fem sing Impf Qal of הָלַךְ *to go*. לֹא is prohibitive, *thou shalt not*: אַל is less emphatic, *do not*. The Jussive with אַל is usually identical with the Imperfect.

לְלַקֵּט. לְ with the Inf constr Qal (לְקֹט) of לָקַט *to glean*. לְ prefixed to a radical with shewa takes hireq-qaton.

תַעֲבוּרִי 2nd pers fem sing Impf Qal of עָבַר *to pass over*: an anomalous form for תַּעַבְרִי. Two other

cases of this irregularity are Ex. xviii. 26, יִשְׁפּוֹטוּ הֵם
(for יִשְׁפְּטוּ) *they themselves will judge*; and Prov. xiv. 13,
תִּשְׁמוּרֵם *they will preserve them* (for תִּשְׁמְרוּם).

מִזֶּה *from-this* (*field*) : מִן זֶה, hence the dagesh.

כֹּה prop. *thus* : seldom used, as it is in this verse,
for *here* : cf. שִׂים כֹּה *place here*, Gen. xxxi. 37.

תִּדְבָּקִין 2nd pers fem sing Impf Qal of דָּבַק *to
cleave to, remain with.* The termination ין. is the *nun
paragogicum* of the singular, corresponding to the ון of
the plur. It occurs in the older Books, and mostly in
the principal pause.

נַעֲרֹתָי plur fem נַעַר *youth,* with 1st pers sing
pronom suffix.

9. עֵינַיִךְ dual of עַיִן *eye,* with 2nd pers fem sing
pronom suffix of plur nouns.

יִקְצֹרוּן 3rd pers masc plur Impf Qal of קָצַר *to
reap,* with *nun paragogicum* : cf. note 9 to *v.* 8.

וְהָלַכְתְּ 2nd pers fem sing Perf Qal of הָלַךְ *to go.*

אַחֲרֵיהֶן *after-them* : 3rd pers fem plur pronom
suffix attached to constr plur of אַחַר.

הֲלוֹא cf. note 1 to *v.* 8.

צִוִּיתִי 1st pers sing Perf Piel of צָוָה *to appoint,
command.*

לְבִלְתִּי *in-that-not*, followed by an Infinitive: cf. Ch. I., note 7 to *v.* 13.

נָגְעֵךְ Inf absol of נָגַע *to touch*, with 2nd pers fem sing suffix.

וְצָמִת 2nd pers fem sing Perf Qal of צָמֵא *to thirst*. The ל״א and ל״ה verbs are very closely related and frequently borrow forms from one another. In the present case the word should be צָמֵאת, but it has followed the ל״ה form (e.g. גָּלִיל from גָּלָה) and become צָמִת.

וְהָלַכְתְּ 2nd pers fem sing Perf Qal of הָלַךְ *to go*.

N.B. Two Perfects with ו consecutive are frequently used to introduce respectively the protasis and apodosis of conditional sentences, as in this verse. Hence the meaning of וְצָמִית וְהָלַכְתְּ is *if thou thirst thou shalt go* . . .

הַכֵּלִים plur of כְּלִי *a vessel*, with the article. This is the plur of the original (lost) singular כֶּלֶה, formed according to the rule that masc nouns ending in הָ drop that termination in the plural.

וְשָׁתִית 2nd pers fem sing Perf Qal of שָׁתָה *to drink*, with ו consecutive: cf. note 9 to *v.* 9.

מֵאֲשֶׁר. אֲשֶׁר has here the meaning *that which*.

יִשְׁאֲבוּן 3rd pers masc plur Impf Qal of שָׁאַב *to draw* (*water*), with paragogic ן: cf. note 9 to *v.* 8.

10. וַתִּפֹּל 2nd pers fem sing Impf Qal of נָפַל *to fall*.

פָּנֶיהָ 2nd pers fem sing pronom suffix הָ attached to פְּנֵי the constr state of פָּנִים the plur of פָּנֶה (not used in sing).

וַתִּשְׁתַּחוּ 2nd pers fem sing apocopated Impf Hithpalel of שָׁחָה *to bow down*.

N.B. Some ל"ה verbs were originally ל"ו; and this verb in particular should be שָׁחַו. Hence its Hithpalel (in which the radical is doubled) is now יִשְׁתַּחֲוֶה since it is brought under the ל"ה form, in which the termination of all the Imperfects is הֶ, ה being the final radical and therefore supplying the place of the second ו. In the apocopated Impf the ה is dropped and ו becomes vocal.

אַרְצָה *to the earth* (אֶרֶץ): the added הָ is a sign of the acc denoting direction *towards*. The qameṣ under the first radical is due to the pause denoted by athnaḥ.

אֵלָיו. אֶל takes a plural suffix, as do also עַל, עַד etc.

מַדּוּעַ *why?* contracted from מָה יָדוּעַ *what is taught?*

מָצָאתִי 1st pers sing Perf Qal of מָצָא *to find.*

לְהַכִּירֵנִי *for-to-recognize-me:* Inf constr Hiph of נָכַר lit. *to be strange,* but in Hiphil *to recognize, acknowledge, care for.* With the Perf of verbal forms ending in a consonant the connecting vowel of this suffix is regularly pathaḥ; with the Impf, Imperat, Inf, and participles of these verbs it is regularly ṣere.

אָנֹכִי the older form of אֲנִי.

נָכְרִיָּה *foreign:* fem of נָכְרִי from above verb. One of the methods of forming an adj from a substantive is to add י. Hence נָכְרִי from נֵכָר *something strange, foreign.*

11. וַיַּעַן 3rd pers masc sing Impf Qal of עָנָה *to answer:* shortened Impf.

הֻגֵּד Inf absol Hophal of נָגַד *to announce.*

הֻגַּד 3rd pers fem sing Impf Hophal of same verb, *it is announced:* the fem supplies the place of the missing neuter in Hebrew. הֻגֵּד הֻגַּד לִי lit. *nunciando nunciatum est mihi,* i.e. *verily, it hath been told to me.*

עָשִׂית 2nd pers fem sing Perf Qal of עָשָׂה *to do.*

אֶת־ the prep אֵת *with, near.* With maqqeph the ṣere becomes seghol: cf. Ch. I., note 2 to *v.* 10.

חָמוֹת fem of חָם *husband's father,* therefore *hus-*

band's mother. The fem termination וֹת is a variation
of the usual תָּ for nouns ending in a consonant.

אַחֲרֵי cf. note 4 to *v.* 3.

מוֹת constr of מָוֶת *death.*

וַתַּעַזְבִי 2nd pers fem sing Impf Qal of עָזַב *to leave.*

אִמֵּךְ 2nd pers fem sing suffix with אֵם *mother:*
cf. Ch. I., note 5 to *v.* 8.

וְתֵּלְכִי 2nd pers fem sing Impf of הָלַךְ *to go.*

אֶל־ *to.* אֶל hardly ever stands without maqqeph,
and never with its original ṣere.

יָדַעַתְּ 2nd pers fem sing Perf Qal of יָדַע *to know:*
the second pathaḥ, instead of shewa, is peculiar to
verbs *tertiae gutturalis.*

תְּמוֹל *yesterday:* also אֶתְמוֹל.

שִׁלְשׁוֹם *the day before yesterday.* From שָׁלֹשׁ
three, with the formative adverbial ָם (cf. רֵיקָם *emptily,*
Ch. I., note 3 to *v.* 21) which has become וֹם perhaps
by analogy with יוֹם *day.* The expression תְּמוֹל שִׁלְשׁוֹם
means in this place *hitherto.*

12. יְשַׁלֵּם 3rd pers masc sing Impf Piel of שָׁלַם *to
be safe, complete;* in Piel, *to make safe, requite.*

פָּעֳלֵךְ *thy deed:* פֹּעַל with 2nd pers fem pronom
suffix. The first two vowels are qameṣ-ḥatuph.

וַתְּהִי 3rd pers fem sing apocopated Impf Qal of הָיָה *to be.*

מַשְׂכֻּרְתֵּךְ *thy-reward, wage:* מַשְׂכֹּרֶת from שָׂכַר *to hire.*

שְׁלֵמָה fem of שָׁלֵם *perfect, complete.*

מֵעִם i.e. מִן עִם *from with, from (anyone):* cf. *de chez quelqu'un.*

בָּאת 2nd pers fem sing Perf Qal of בוֹא *to come.*

לַחֲסוֹת *to take refuge:* לְ with Inf constr Qal of חָסָה *to take refuge,* the particle taking the vowel of the hateph.

כְּנָפָיו dual כְּנָפַיִם of כָּנָף *a wing,* with 3rd pers masc sing pronom suffix of plurals.

N.B. אֲשֶׁר in this very common construction may be translated *those-under whose wings* etc.

13. אֶמְצָא 1st pers sing Impf Qal of מָצָא *to find:* i.e. *may I find.*

אֲדֹנִי *my lord:* 1st pers sing pronom suffix with אָדוֹן.

נִחַמְתָּנִי 2nd pers masc sing Perf Piel of נָחַם *to console,* with 1st pers sing pronom suffix for open syllables.

דִּבַּרְתָּ 2nd pers masc sing Perf Piel of דָּבַר *to speak.* The primary meaning of this verb is *to put in*

order, hence *to put words in order, to speak*: most frequent in Piel.

עַל־לֵב *upon the heart*, i.e. *kindly*: cf. Gen. xxxiv. 3, וַיְדַבֵּר עַל־לֵב הַנַּעֲרָ(ה) *and he spoke kindly to the girl*.

שִׁפְחָתֶךָ from שִׁפְחָה *a handmaid*, implying a more familiar relationship than אָמָה *a female slave*. From the unused root שָׁפַח *to spread out*: cf. note 2 to *v.* 1. In the constr state of fem nouns ending in הָ, the original תְ replaces the הָ. In the pause denoted by athnaḥ the pathaḥ becomes qameṣ.

אֶהְיֶה 1st pers sing Impf Qal of הָיָה *to be*. One of the uses of the Impf as a present tense is to express a continuing action, event, or condition, or one known by experience: here, literally, *I am not being as one of thy handmaids*, i.e. *though I am not one of thy handmaids*.

כְּאַחַת fem constr of אֶחָד *one*, with כְ *as* prefixed.

שִׁפְחֹתֶךָ plur שְׁפָחוֹת (defectively written) of שִׁפְחָה, with suffix.

14. לָהּ, according to the Masora there should be no mappiq (i.e. the point in the letters א ה, י, ו which serves to bring out their full consonantal value) in the ה in this place.

לְעֵת *at-the-time-of*, constr.

הָאֹכֶל *the-eating*: participle active of אָכַל *to eat*: the qameṣ of the article is due to the guttural א.

N.B. The two words go with what precedes, i.e. *at the time of eating Boʻaz said to her*; not as in the Vulgate and LXX, *Boʻaz said to her, At the time of eating approach*, etc.; since the stop at הָאֹכֶל is a greater one (rebhia gadol ˙) than that at בֹּעַז (geres ˙).

גֹּשִׁי 2nd pers fem sing Imperat Qal of נָגַשׁ *to approach*. It should be גְּשִׁי, but since the following word הֲלֹם is also milra' (i.e. accented on the last syllable) for the sake of euphony the shewa is replaced by ḥolem and the word becomes milʻel (i.e. accented on the penultimate syllable). Cf. Jos. iii. 9, גֹּשׁוּ הֵנָּה *come ye hither*.

וְאָכַלְתְּ 2nd pers fem sing Perf Qal of אָכַל *to eat*, with ו consecutive.

מִן־הַלֶּחֶם *from* (i.e. *of*) *the food*. This word is used of bread as the typical food. Dagesh on account of the article.

וְטָבַלְתְּ 2nd pers fem sing Perf Qal of טָבַל *to dip*.

פִּתֵּךְ *thy morsel*. פַּת *a morsel*, from פָּתַת *to break up*. Constr with 2nd pers fem pronom suffix.

בַּחֹמֶץ *vinegar*, from חָמֵץ *to be sharp, sour.* Pathaḥ under בְּ because of the guttural.

וַתֵּשֶׁב 3rd pers fem sing Impf Qal of יָשַׁב *to sit.*

מִצַּד. צַד *side,* from צָדַד *to turn to the side:* with מִן, which implies separation, hence מִצַּד *away from and to the side of,* therefore *beside:* cf. *a tergo, a latere.*

וַיִּצְבָּט 1st pers masc sing Impf Qal of צָבַט *to reach out to.* This is the only instance of the use of this verb.

קָלִי *parched grain,* from קָלָה *to roast.* The LXX and Vulgate translate this *pottage* or *frumenty.*

וַתֹּאכַל 3rd pers fem sing Impf Qal of אָכַל *to eat.*

וַתֹּתַר 3rd pers fem sing Impf Hiphil of יָתַר *to be over and above:* shortened form of the regular וַתֹּתֵר with pathaḥ for ṣere in the principal pause denoted by athnaḥ.

15. וַתָּקָם 3rd pers fem sing Impf Qal of קוּם *to arise.* With ו consecutive this form is used for the regular תָּקוּם.

לְלַקֵּט. לְ with the Inf constr Piel of לָקַט *to glean.*

וַיְצַו 3rd pers masc sing apocopated Impf Piel of צָוָה *to command:* not used in Qal.

בֵּין *between:* a preposition; originally, like the rest, a substantive. It is the constr of בַּיִן *interval.*

הָעֳמָרִים *the-sheaves*, from עָמַר *to bind together*: not used in Piel.   Regularly, before a guttural with ־ֳ , the article takes seghol : the exception is when the guttural is עַ, in which case it takes qames.

תְּלַקֵּט 3rd pers fem sing Impf Piel of לָקַט *to glean*.

תַּכְלִימוּהָ 2nd pers masc plur Impf Hiphil of כָּלַם *to reproach*, not used in Qal : with 3rd pers fem sing pronom suffix.

16. שֹׁל Inf absol Qal of שָׁלַל *to draw out*, which in some forms follows the strong, and in some forms the עַ"עַ verbs, as here.   Though the commonest meaning of this verb is *to spoil, to strip off*, the primary meaning is *to draw out*, like the cognate verbs נָשַׁל and שָׁלָה.

תָּשֹׁלּוּ 2nd pers masc plur Impf Qal of שָׁלַל , which here again follows the עַ"עַ verbs.   The phrase is literally *extrahendo extrahetis*.

הַצְּבָתִים plur of צֶבֶת or צָבָת *a sheaf* : this is the only place in which the word occurs.   Dagesh on account of the article.

וַעֲזַבְתֶּם 3rd pers masc plur Perf Qal of עָזַב *to leave*.
וְ before a guttural with a compound shewa takes the vowel with which the shewa is compounded.

וְלִקְּטָה 3rd pers fem sing Perf Piel of לָקַט *to glean*.

תִּגְעֲרוּ 2nd pers masc sing Impf Qal of נָעַר *to rebuke*, constructed with בְּ: cf. Gen. xxxvii. 10, וַיִּגְעַר־בּוֹ אָבִיו *and his father rebuked him.*

17. וַתְּלַקֵּט 3rd pers fem sing Impf Piel of לָקַט *to glean.*

הָעֶרֶב *the evening*, from עָרַב *to set* (of the sun). Before עָ or הָ the pathaḥ of the article becomes seghol unless (as in the present case) the עָ or הָ bear the tone: the qameṣ instead of seghol in the first syllable of this noun is due to the pause denoted by athnaḥ.

וַתַּחְבֹּט 2nd pers fem sing Impf Qal of חָבַט *to beat out.* Some verbs *primae gutturalis* form their Impfs with the first syllable closed by shewa, e.g. יַחְמֹד *to desire*, יַחְמֹל *to be gentle*, etc.; others with a half-closed syllable (a ḥateph), e.g. יַחֲלֹם *to dream*, יַעֲמֹד *to stand.*

לִקֵּטָה 3rd pers fem sing Perf Piel of לָקַט *to glean.* The usual pathaḥ of the second syllable becomes ṣere at the end of a sentence, or in pause.

וַיְהִי 3rd pers masc sing apocopated Impf Qal of הָיָה *to be.*

כְּאֵיפָה *as-* (i.e. *about*)-*an-ephah.* The ephah is thought to have been a little more than a bushel.

שְׂעֹרִים *barley*: cf. Ch. I., note 7 to *v.* 22.

18. וַתִּשָּׂא 3rd pers fem sing Impf Qal of נָשָׂא *to take*, *lift up*. As a פ״ן verb, the נ is dropped and there is a consequent dagesh in שׂ: as a ל״א verb, the last syllable has qameṣ.

וַתָּבוֹא 3rd pers fem sing Impf Qal of בּוֹא *to come*. This verb follows the ל״א (hence the qameṣ) and the ע״ו verbs.

הָעִיר acc of place *whither*, i.e. *to the city*. When the article comes before ע it generally takes qameṣ.

וַתֵּרֶא 3rd pers fem sing Impf apocopated Qal of רָאָה *to see*. The Vulgate has *and showed it to her mother*, reading וַתַּרְא, Hiphil.

לִקֵּטָה cf. note 4 to *v.* 17.

וַתּוֹצֵא 3rd pers fem sing Impf Hiphil of יָצָא *to go out*. The final ṣere is an Aramaism: the regular form would be תּוֹצִיא.

וַתִּתֶּן 3rd pers fem sing Impf Qal of נָתַן *to give*. This is the only פ״ן verb with ṣere in the second syllable of the Impf. Before maqqeph this becomes seghol.

אֲשֶׁר־הוֹתִירָה *that-which she-had-left* (active): 3rd pers fem sing Perf Hiphil of יָתַר *to be over and above*.

מִשָּׂבְעָהּ. שָׂבַע *satiety*, *fulness*, with 3rd pers fem sing suffix.

19. אֵיפֹה *where*, from אַי (constr אֵי) *where?* and פֹּה *here.*

לִקַּטְתְּ 2nd pers fem sing Perf Piel of לָקַט *to glean.*

הַיּוֹם *this day, to-day.* The article is used as a demonstrative pronoun in a few such phrases as this : cf. Ch. I., note 7 to *v.* 12.

וְאָנָה *and-where?* אָן (fr. אַיִן) *where?* with ה local paragogic, *whereabouts?*

עָשִׂית 2nd pers fem sing Perf Qal of עָשָׂה *to do, to labour.*

יְהִי 3rd pers masc sing apoc Impf Qal of הָיָה *to be.*

מַכִּירֵךְ active participle Hiphil of נָכַר (Qal) *to be strange,* (Hiph) *to care for, recognize :* with 2nd pers fem suffix.

בָּרוּךְ passive participle Qal of בָּרַךְ *to bless.*

וַתַּגֵּר 3rd pers fem sing Impf Hiphil of נָגַר *to tell :* unused in Qal.

עָשְׂתָה 3rd pers fem sing Perf Qal of עָשָׂה *to do, to work.*

עִמּוֹ. עִם *with,* and 3rd pers masc sing pronom suffix.

אֵת אֲשֶׁר־עָשְׂתָה עִמּוֹ lit. *whom she had worked with him,* i.e. *him with whom she had worked :* the common construction for a relative pronoun as object.

עָשִׂיתִי 1st pers sing Perf Qal of עָשָׂה *to do, to work*.

20. הוּא *he*, the separate pers pronoun.

N.B. Throughout the text of the Pentateuch, with the exception of eleven places, הוא stands for the fem הִיא and has been pointed הוא by the Masora to distinguish it from the masc.

לַיהוָה *to-JHVH*, the dative: i.e. *may he be blessed before (in the eyes of) JHVH*. Regularly this should be לְיהוָה, since the ל takes ḥireq-qaton before shewa; but the pointing of יְהוָה is really that of אֲדֹנָי, and ל therefore takes the vowel which it would have were it prefixed to the latter word; that is, pathaḥ, the vowel of the ḥateph.

עָזַב 3rd pers masc sing Perf Qal of עָזַב *to desert, leave off*.

חַסְדּוֹ *his-kindness:* חֶסֶד *kindness* (from Hithpael of חָסַד *to love*). A segholate noun, the suffix being added to the constr state of the ground form.

אֶת־הַחַיִּים *to the living:* חַי is an adj meaning *living*, derived from חָיִי i.e. חָיָה *to live*.

וְאֶת־הַמֵּתִים *and to the dead:* מֵת is the participle Qal of מוּת *to die*. In both these instances אֶת is the

E

preposition *with*, not the sign of the acc : cf. Ch. I., note 2
to *v.* 10.

קָרוֹב adj, *near*, i.e. *related*, from קָרַב *to approach*.

לָנוּ *to us:* לְ with 1st pers plur pronom suffix.

מִגֹּאֲלֵנוּ *from* (i.e. *of*) *our kindred.* גֹּאֵל *avenger*
or *redeemer*, he who has the duty of avenging or
redeeming, i.e. *nearest kinsman:* cf. Num. xxvii. 11, Levit.
xxv. 25, Deut. xxv. 5. Participle act of גָּאַל *to redeem,
avenge*, with 1st pers plur pronom suffix of the sing.

הוּא *he*, with *is* understood, giving emphasis to the
sentence.

21. גַּם (usually *also*) is, like אַף *even, quite*, used for
emphasis or, as in this place, for *yea, truly*.

כִּי a particle with many shades of meaning : here
for, in the sense of *nam, etenim*.

אֵלַי *to-me:* אֶל with 1st pers plur pronom suffix.
The reason why the prepositions עַל־, עַד־, אֶל־ take
plural suffixes (as has already been noted) is either
because they derive from original plurals, or because
their ground forms are from ל"א roots.

אֲשֶׁר־לִי *who to me*, i.e. *my:* cf. *est mihi domi pater.*

תִּדְבָּקִין 2nd pers fem sing Impf Qal of דָּבַק *to
cleave to*. This is an unusual, and old, form of תִּדְבְּקִי

with וֹ paragogic, in which the full penultimate vowel of the verb is retained : cf. note 9 to *v.* 8.

עַד *until*, from עָדָה *to pass away*.

אִם־כִּלּוּ 3rd pers plur Perf Piel of כָּלָה *to be complete*, (Piel) *to finish*. אִם has here the office of a particle of time in combination with עַד, i.e. *until (the time) when they shall have finished*.

כָּל *all :* in isolation it has the form כֹּל, with maqqeph it takes qames-ḥateph.

הַקָּצִיר *the harvest*, from קָצַר *to reap :* dagesh on account of the article.

אֲשֶׁר־לִי cf. note 4 to this verse.

22. טוֹב *good*. This is a noun-clause with *it is* understood : i.e. *it is good, my daughter*.

בִּתִּי *my daughter :* בַת is contracted from בְּנַת fem of בֵּן *son*, ground form *bĭnt :* hence with 1st pers suffix בִּתִּי from בִּנְתִּי by syncope.

כִּי *that* consecutive, i.e. *it is good that thou shouldst go*.

תֵצְאִי 2nd pers fem sing Impf Qal of יָצָא *to go out*.

נַעֲרוֹתָיו plur, with 3rd pers masc sing pronom suffix of the plur, *his maidens*.

יִפְגְעוּ 3rd pers masc plur Impf Qal of פָּגַע *to meet with* (in hostile sense), *to assail*, followed by בְּ.

בָּךְ. בְּ with 2nd pers fem sing pronom suffix.

וַתִּדְבַּק 3rd pers fem sing Impf Qal of דָּבֵק the intrans form of דָּבַק *to cleave to*: hence the pathaḥ instead of ḥolem in the second syllable. In English the word is better rendered transitively.

כְלוֹת Inf constr Qal of כָּלָה *to be finished*: i.e. *the finishing of*.

קְצִיר for קָצִיר shortened on account of the maqqeph, which throws the accent forward.

וַתֵּשֶׁב 3rd pers fem sing Impf Qal of יָשַׁב *to sit, dwell*: the ṣere of the second syllable is shortened to seghol with ו consecutive.

אֶת־ the preposition *with*.

N.B. In the Vulgate these last two words begin the next chapter, translated "When she had returned to her mother-in-law": the verb is therefore taken as derived from שׁוּב *to return*, as though it were written וַתָּשָׁב, and אֶל־ appears to have been read for אֶת־.

VOCABULARY TO CHAPTER II.

אָסַף to gather.

בָּרַךְ to bless.

גָּאַל to redeem, avenge.

גָּבַר to be strong.

גָּעַר to rebuke.

חָבַט to thresh.

חָסָה to take refuge.

טָבַל to dip.

יָדַע to know.

יָתַר to be left over.

כָּלַם to reproach.

כָּנַף to cover.

לָקַט to glean.

נָגַד to be manifest;
    Hiph. to announce.

נָגַע to strike, touch.

נָגַשׁ to approach.

נָחַם to grieve;
    Pi. to comfort.

נָכַר to estrange; *Hiph.* to
    acknowledge, care for.

נָפַל to fall.

נָצַב to place.

עָבַר to pass over.

עָמַד to stand.

עָנָה to answer.

פָּעַל to do.

צָבַט to reach.

צִוָּה to command.

צָמֵא to thirst.

קָרַב to come near.

קָרָה to meet, happen.

שָׂבַע to be satisfied.

שָׁאַב to draw (water, etc.).

שָׁבַת to rest.

שָׁחָה to bow oneself down.

שָׁלַל to draw out.

שָׁלַם to be whole; *Pi.* repay.

שָׁתָה to drink.

אֵיפָה a grain measure.

בֹּקֶר early morning.

חִטָּה wheat.

חֶלְקָה portion.

חֹמֶץ vinegar.

חֵן favour.

כְּלִי vessel.

כָּנָף wing.

לֵב heart.

מוֹדַע acquaintance.

מוֹלֶדֶת birth.

מִקְרֶה chance.

מַשְׂכֹּרֶת wages.

מִשְׁפָּחָה tribe, family.

נַעַר youth, servant.

עַיִן eye.

עִיר city.

עֹמֶר sheaf.

עֶרֶב evening.

פֹּעַל deed.

צָבָת, צֶבֶת handful.

קָלִי parched grain.

שִׁבֹּלֶת ear of corn.

שִׁלְשֹׁם day before yesterday.

שִׁפְחָה handmaid.

תְּמוֹל yesterday.

אַחַר after.

אַחֵר other.

אֵיפֹה where?

אָנָה where?

גִּבּוֹר mighty.

הִיא she.

הֲלֹם hither.

הִנֵּה behold!

טוֹב good.

מֵאָז since.

מַדּוּעַ why?

מִי who?

מְעָט a little.

מִצַּד beside.

נָכְרִי foreign.

עַתָּה now.

קָרוֹב near.

שָׁלֵם perfect.

תַּחַת beneath.

CHAPTER III.

1. And-said to-her No'omi her-mother-in-law, My-daughter whether-not I-shall-seek-for-thee rest which shall-be-good-for-thee? 2. And-now whether-not Bo'az (is) our-kinsman whom thou-wast with-his-maidens? Behold-he winnowing (the threshing) floor-of barley this-night. 3. And-thou-shalt-wash and-thou-shalt-anoint and-thou-shalt-put thy-garments upon-thee and-thou-shalt-descend (to) the-(threshing)-floor, do-not-be-known to-the-man until his-finishing to-eat and-to-drink. 4. And-it-will-be in-his-lying-down and-thou-shalt-know the-place which he-will-lie-down-there, and-thou-shalt-come and-thou-shalt-un-cover from-his-feet and-thou-shalt-lie-down and-he-will-tell to-thee what thou-shalt-do. 5. And-she-said to-her, All that-thou-sayest to-me I-will-do. 6. And-she-went-down (to) the-(threshing)-floor and-she-did according-to-all which-commanded-her her-mother-in-law. 7. And-ate Bo'az and-drank, and-it-was-good to-his-heart, and-he-went to-lie-down at-the-edge-of the-heap; and-she-came secretly and-uncovered from-his-feet and-lay-down. 8. And-it-was in-(the)-middle-of the-night, and-was-afraid the-man and-he-turned-himself, and-behold, (a)-woman lying from-his-feet. 9. And-he-said, Who-thou? And-she-said, I (am) Ruth thy-slave, and-thou-wilt-spread thy-wing upon-thy-slave, for avenger (i.e. *near kinsman*) thou. 10. And-

he-said, Blessed (be) thou before-JHVH my-daughter,
thou-hast-well-done thy-kindness the-latter before-the-
former, in-that-not-to-go after the-youths whether-poor
and-whether-rich.   11. And-now my-daughter not-thou-
shalt-fear, all that-thou-hast-said I-will-do-to-thee, for
knowing (is) all-(the)-gate-of my-people that (a) woman-
of fortitude thou.   12. And-now for truly that (an)
avenger (i.e. *kinsman*) (am) I, and-also there-is (an)
avenger close from-me.   13. Tarry (here) this-night,
and-it-shall-be in-the-morning if-he-will-avenge-thee,
good, let-him-avenge : and-if-not he-desire to-avenge-
thee, and-will-avenge-thee I (as) lives-JHVH !   Lie-
down till-the-morning.   14. And-she-lay-down from-his-
feet until-the-morning, and-she-rose before recognized
(a) man his-neighbour, and-he-(had)-said, Not-be-it-
known that-came the-woman (to) the-(threshing)-floor.
15. And-he-said, Give-here the-cloak which-upon-thee
and-hold-[in]-it : and-she-held [in]-it, and-he-measured
six-(measures of)-barley and-he-placed (it) upon-her
and-he-came (to) the-city.   16. And-she-came to-her-
mother-in-law, and-she-said, Who-thou, my-daughter ?
And-she-told-to-her all-that had-done-to-her the-man.
17. And-she-said, Six-(measures of)-the-barley the-these
he-gave to-me, for he-said to-me, Not-thou-shalt-go
emptily to-thy-mother-in-law.   18. And-she-said, Sit,
my-daughter, until that thou-shalt-know how will-fall
(the) affair, for not will-rest the-man unless-he-have-
finished the-affair this-day.

NOTES TO CHAPTER III.

1. בִּתִּי cf. Ch. II., note 2 to *v.* 22.

הֲלֹא cf. Ch. II., note 1 to *v.* 8.

אֲבַקֶּשׁ 1st pers sing Impf Piel of בָּקַשׁ *to seek*, not used in Qal. Seghol takes the place of the regular ṣere under influence of maqqeph, which moves the tone forward.

מָנוֹחַ *rest:* from נוּחַ *to rest*. It means esp. a condition of rest or stability, i.e. in this context, *marriage*.

יִיטַב 3rd pers masc sing Impf Qal of יָטַב *to be good:* this is one of the true פ"י verbs, i.e. which do not elide their initial י.

2. מֹדַעְתָּנוּ lit. *cognitio nostra*, here taken in concrete as *cognatus*, cf. Ch. II., note 1 to *v.* 1. מֹדַעַת changes the second pathah into shewa in the constr form, acc. to rule: to this is attached the 1st pers plur pronom suffix of the unusual form נוּ ָ instead of נוּ ָ.

הָיִית 2nd pers fem sing Perf Qal of הָיָה *to be*.

אֶת־ the preposition *with*.

נַעֲרוֹתָיו 3rd pers masc sing suffix of plur nouns, attached to נַעֲרָה the fem of נַעַר *youth*.

זֹרֶה act participle Qal of זָרָה *to scatter*, i.e. from the context, *to winnow*.

הַלַּיְלָה cf. Ch. I., note 7 to *v.* 12.

3. וְרָחַצְתְּ 2nd pers fem sing Perf Qal of רָחַץ *to wash.*

סָכְתְּ 2nd pers fem sing Perf Qal of סוּךְ *to anoint.*

וְשַׂמְתְּ 2nd pers fem sing Perf Qal of שׂוּם (שִׂים) *to put.*

שִׂמְלֹתַיִךְ constr plur of שִׂמְלָה, with suffix. The same word with מ and ל transposed (i.e. שַׂלְמָה) is also used for *garment.*

עָלַיִךְ. עַל with suffix of plur form : cf. Ch. II., note 3 to *v.* 21.

וְיָרַדְתִּי 2nd pers fem sing Perf Qal of יָרַד *to descend.* This superfluous י occurs sometimes, e.g. הָלַכְתִּי *thou wentest*, Jer. xxxi. 21. The קרי directs that וְיָרַדְתְּ should be read.

הַגֹּרֶן acc of place *whither.*

אַל־תִּוָּדְעִי 2nd pers fem sing Impf Niphal of יָדַע *to know.* אַל used thus with the Imperfect as a Jussive signifies rather a warning *do not be known* than a prohibition *thou shalt not be known* (לֹא with the Impf).

לָאִישׁ The article is assimilated and ל takes its vowel, which before the guttural is qames.

כַּלֹּתוֹ Inf constr Piel of כָּלָה *to be completed*, with suffix of the noun in virtue of its being a verbal noun. In Piel this verb is trans.

לֶאֱכֹל Inf constr Qal of אָכַל *to eat*. Before a ḥateph לְ takes the vowel of the ḥateph.

וְלִשְׁתּוֹת Inf constr Qal of שָׁתָה *to drink*. Before a simple shewa לְ takes ḥireq-qaton.

4. וַיְהִי 3rd pers masc sing Impf apocopated Qal of הָיָה *to be*.

N.B. This is, in form at least, the Jussive יְהִי with waw-copulative (וְ), which acc. to rule when followed by יְ coalesces with it to form וַיְ. One would rather expect to find וְהָיָה in this place, although perhaps the admonition וְיָדַעַתְּ (*thou shalt know*) which follows might justify this use of a Jussive. But the probable explanation is that the Jussive form is here employed for purely rhythmical reasons, since the verb lies so far from the principal pause (the athnaḥ in וּשְׁכָבְתִּי). Gesenius enumerates three other instances of this kind — 1 Sam. x. 5, 2 Sam. v. 24 (repeated in 1 Chron. xiv. 15), and 1 Ki. xiv. 5, the last being merely a textual error for וַיְהִי (*Ges.-Kautsch*, § 112, z).

בְּשָׁכְבוֹ Inf constr Qal of שָׁכַב *to lie down*, with suffix of the noun (cf. note 9 to *v.* 3) and prefixed בְּ.

וְיָדַעַתְּ 2nd pers fem sing Perf Qal of יָדַע *to know*.

מָקוֹם *place*, from קוּם *to stand*.

יִשְׁכַּב 3rd pers masc sing Impf Qal of שָׁכַב: pathaḥ for ḥolem on account of maqqeph.

וּבָאת 2nd pers fem sing Perf Qal of בוֹא *to go*: this verb shares in the irregularities of both ל״א and ע״ו verbs.

וְגִלִּית 2nd pers fem. sing Perf Piel of גָּלָה *to uncover*.

מַרְגְּלֹתָיו lit. *what is at his feet*, i.e. *the extremity of his cloak*. מִן sometimes has the same significance as the Latin *a* (which it also resembles in other respects) in such phrases as *a latere* (מִצַּד), *a tergo* (מֵאַחֲרֵי) etc. It is fundamentally a partitive preposition, deriving as it does from מָנָה (מָנַן, מָנַח unused roots) *to divide, part*. The above phrase is also used for *at anyone's feet*, like מְרַאֲשׁוֹת *at anyone's head*.

וְשָׁכָבְתִּי 2nd pers fem sing Perf Qal of שָׁכַב *to lie down*. The קרי directs that the word should be read without the י, cf. note 6 to *v*. 3. The change to qameṣ of the regular pathaḥ in the second syllable is due to the pause denoted by athnaḥ.

יַגִּיד 3rd pers masc sing Impf Hiphil of נָגַד *to be manifest*, Hiph. *to make manifest*, i.e. *to tell*.

תַּעֲשִׂין 2nd pers fem sing Impf Qal of עָשָׂה *to*

do, with ן paragogic which bears the tone and so shortens the regular pathaḥ of the second syllable : cf. Ch. II., note 9 to *v.* 8.

5. וַתֹּאמֶר   The subject is Ruth.

תֹּאמְרִי 2nd pers fem sing Impf Qal of אָמַר *to say*. The Impf represents, generally, actions or events which are regarded by the speaker at any moment as still continuing : hence, as in this place, it may often be rendered by the Present.

אֵלַי   As again in *v.* 17 the consonants are קרי ולא כתיב *read but not written*. There are in all eleven examples of this omission of consonants in the O.T.

אֶעֱשֶׂה 1st pers sing Impf Qal of עָשָׂה *to do*.

6. וַתֵּרֶד 3rd pers fem sing Impf Qal of יָרַד *to descend*. The regular form is תֵּרֵד, but when an Impf in ṣere (esp. with ו consec) is followed by a monosyllable or a word with the tone on the first syllable (e.g. הַגֹּרֶן) the ṣere becomes seghol.

וַתַּעַשׂ 3rd pers fem sing Impf Qal of עָשָׂה *to do*.

כְּכֹל   The prep כְּ here has the meaning *according to*.

צִוַּתָּה 3rd pers fem sing Perf Piel of צָוָה *to command* (not used in Qal) with 3rd pers fem sing suffix,

the final ה of צִוָּתָה dropping out and the first qameṣ
becoming pathaḥ on account of change of tone.

7. וַיֵּשְׁתְּ 3rd pers masc sing Impf Qal of שָׁתָה *to
drink:* the shortened Impf (for יִשְׁתֶּה) with ו consec
so common in ל"ה verbs. The Hiphil of this verb is
הִשְׁקָה from the root שָׁקָה (not used in Qal).

וַיִּטַב 3rd pers masc sing Impf Qal of יָטַב *to be
good:* cf. note 5 to *v.* 1.

לִבּוֹ *his heart:* לֵב or לֵבָב a noun from the ע"ע
stem, retaining one of the radicals with a dagesh, and
changing the pathaḥ to ḥizeq-qaton with formative addi-
tions. *His heart was good* signifies, as translated in the
Vulgate, *he was merry.*

וַיָּבֹא 3rd pers masc sing Impf Qal of בוֹא *to come.*

לִשְׁכַּב Inf constr Qal of שָׁכַב *to lie down:* ל takes
a ḥireq-qaton before simple shewa.

בִּקְצֵה constr of קָצֶה *extremity:* בְּ becomes בִּ before
simple shewa. Nouns ending in ֶה change this to ֵה
in the constr state.

הָעֲרֵמָה *the heap:* from the root רָעַם *to be high*
(unused in Qal).

וַתָּבֹא 3rd pers fem sing Impf Qal of בוֹא *to
come:* the subject is Ruth.

בַּלָּט *secretly:* לָט intrans participle Qal of לוּט *to hide,* with בְּ, therefore lit. *in-hidden.*

וַתְּגַל 3rd pers fem sing Impf Piel of גָּלָה *to uncover:* shortened form for תְּגַלֶּה.

וַתִּשְׁכָּב 3rd pers fem sing Impf Qal of שָׁכַב *to lie down.* The regular form of an intransitive strong verb in this tense and person in Qal is תִּשְׁכַּב (the transitives follow תִּקְטֹל): the pause denoted by soph-pasuq (׃) lengthens the pathaḥ to qames.

8. וַיְהִי 3rd pers masc sing Impf Qal of הָיָה *to be,* with ו consec.

בַּחֲצִי constr of חֲצִי *middle:* בְּ takes the pathaḥ of the hateph.

הַלַּיְלָה cf. Ch. I., note 7 to *v.* 12.

וַיֶּחֱרַד 3rd pers masc sing Impf Qal of חָרַד *to be frightened.* The regular Impf Qal of transitive verbs *primae gutturalis* is יַעֲמֹד; of intransitives it is יֶחֱרַד. Dagesh in י because of the ו consec.

וַיִּלָּפֵת 3rd pers masc sing Impf Qal of לָפַת *to bend, turn,* therefore in Niphal *he turned himself,* i.e. *sat up,* from the context. In the Vulgate and LXX the word is translated *troubled,* and in Jud. xvi. 29 and Job vi. 18, *lay hold* and *entangle* respectively.

שֹׁכֶבֶת active participle fem Qal of שָׁכַב. The masc is שֹׁכֵב, and of the two feminine forms שֹׁכֶבֶת and שֹׁכְבָה the former is the more common.

9. מִי־אָתְּ who-(art)-thou? מִי the personal interrog pron corresponding to the impersonal מָה what? אַתְּ is the 2nd pers fem personal pron (separate), and becomes אָתְּ in pause.

אֲמָתֶךָ thy-slave: this is the literal meaning of אָמָה, but it is also used by any woman addressing her superior, e.g. Ḥanna speaking to ʿEli, 1 Sam. i. 16. Fem nouns ending in הָ change this into תֹ in the constr.

וּפָרַשְׂתָּ 2nd pers masc sing Perf Qal of פָּרַשׂ to spread out.

כְּנָפֶךָ. כָּנָף a wing, or the skirt of a garment. If this is plur it should be כְּנָפֶיךָ; but as the י is not pronounced it is sometimes not written, cf. Ex. xxxiii. 13, דְּרָכֶךָ thy ways. It is considered, however, that in many of these cases the singular (e.g. כְּנָפְךָ) is intended. The dagesh-lene (indicating the primitive hard sound) is omitted from the בגדכפת letters when they follow a vowel or shewa mobile immediately, hence its omission from the פ and כ of these two words.

גֹּאֵל lit. *redeemer* or *avenger*, from גָּאַל to redeem: cf. Ch. II., note 9 to *v.* 20. Omission of dagesh as in preceding note.

אָתָּה *thou*: prop. אַתָּה, but taking qameṣ in pause.

10. בְּרוּכָה passive participle Qal בָּרוּךְ of בָּרַךְ *to bless*, with fem termination, and therefore on account of the change of tone a shewa with the first radical.

בִּתִּי cf. Ch. II., note 2 to *v.* 22.

הֵיטַבְתְּ 2nd pers fem sing Perf Hiphil of יָטַב *to be good*: hence, *thou hast made (to be) good.*

חַסְדֵּךְ 2nd pers fem sing suffix with חֶסֶד *kind-ness*. Nouns with a seghol in both syllables change these to pathaḥ and shewa respectively in the sing with pronom suffixes.

הָאַחֲרוֹן *the-latter*, from אַחַר *after*, with adjectival termination וֹן. א is incapable of the dagesh which regularly goes with the article, but the pathaḥ of the article is lengthened to qameṣ since it then forms an open syllable.

מִן־הָרִאשׁוֹן lit. *from the first* or *former*, i.e. *rather than the former.* The article behaves before ר in the same way as before א. The sense of this passage is *thou hast shewn even greater goodness in this second*

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instance than in the former: the former instance would be her remaining with No'omi; the second, her preferring a marriage, in obedience to the Levitical precept, with the middle-aged Bo'az, to a more attractive one with one of the בַּחוּרִים mentioned in the same verse. From what follows it is evident that Bo'az knew her whole history.

לְבִלְתִּי cf. Ch. I., note 7 to *v.* 13.

לֶכֶת Inf constr Qal of הָלַךְ *to go*.

אַחֲרֵי constr plur of אַחַר *what is behind*, used adverbially as *after*.

הַבַּחוּרִים *the young men*: plur of בָּחוּר, from בָּחַר *to choose*. The meaning *young men* probably comes from the idea of beauty of form implied in the participle בָּחוּר *chosen, elect*.

אִם־...וְאִם־ The repetition of אִם *whether* with וְ is translated *whether . . . or*.

11. וְעַתָּה. עַתָּה *now*, adv from עֵת *time*, with ה paragogic.

אַל־תִּירְאִי 2nd pers fem sing Impf Qal of יָרֵא *to be afraid*: cf. Ch II., note 4 to *v.* 8.

כֹּל *all*, with maqqeph כָּל־, from כָּלַל *to complete*.

תֹּאמְרִי 2nd pers fem sing Impf Qal of אָמַר *to say*.

אֶעֱשֶׂה 1st pers sing Impf Qal of עָשָׂה *to do.*

יוֹדֵעַ active participle Qal of יָדַע *to know.* The regular form would be יוֹדֵע, but when a hard guttural preceded by a long vowel ends a word, a *pathah furtivum* is inserted beneath it and pronounced rapidly as though it came before it.

שַׁעַר עַמִּי *the gate of my people,* i.e. *the chief men of the city.*

12. אָמְנָם *truly:* adverbial form of אֹמֶן *truth,* from אָמַן *to support,* Niph. *to be firm,* whence אָמֵן *verily, amen.*

N.B. The first כִּי is to be rendered *although,* the second *that:* the אִם, if it be genuine, may be merely asseverative or expletive. The meaning would thus be *though it be true that indeed I am,* etc.

וְגַם *and also,* i.e. *yet.* The dagesh-lene of the בגדכפת letters disappears when they are preceded by a vowel sound or vocal shewa.

יֵשׁ cf. Ch. I., note 5 to *v.* 12.

מִמֶּנִּי *from-me,* i.e. *rather than I:* hence, קָרוֹב מִמֶּנִּי *nearer (related) than I.*

13. לִינִי 2nd pers fem sing Imperat Qal of לִין (לוּן) *to stay,* esp. *overnight.* The large נ (in some texts it is the ל) cannot be explained: the significance, if there

ever was one, is lost, and is certainly not to be found among the fantastic explanations offered by some Jewish commentators.

וְהָיָה *and it shall be:* 3rd pers masc sing Perf Qal of הָיָה *to be.*

בֹּקֶר *morning*, from בָּקַר *to open*, not used in Qal: this verb is kindred to בָּקַר and בָּקַע of the same meaning.

יִגְאָלֵךְ 3rd pers masc sing Impf Qal of גָּאַל *to redeem*, with 2nd pers fem suffix of verbs ending in a consonant.

יִגְאָל 3rd pers masc sing Impf Qal of גָּאַל : pathah lengthened to qames on account of the pause denoted by zaqeph-qaton.

יַחְפֹּץ 3rd pers masc sing Impf Qal of חָפֵץ *to be willing*, lit. *to incline, bend.* The more usual form is with a hateph in the second syllable, e.g. יַעֲמֹד; but some of these verbs, and especially those whose first radical is ח, form a closed first syllable with shewa.

לְגָאֳלֵךְ Inf constr Qal of גָּאַל, with לְ.

וּגְאַלְתִּיךְ 1st pers sing Perf Qal of גָּאַל. The prefix ו moves the tone farther forward, and hence the qames of the first syllable becomes shewa. 2nd pers fem sing suffix.

חַי־יְהֹוָה an adjuration, *as JHVH lives!* חַי is an adjective from חָיָה (חָיָה) *to live*, meaning *living*. The expression means literally *JHVH (is) living*, perhaps *by the living JHVH!*

שִׁכְבִי 2nd pers fem sing Imperat Qal of שָׁכַב *to lie down*.

14. וַתִּשְׁכַּב 3rd pers fem sing Impf Qal of שָׁכַב.

מַרְגְּלוֹתָו cf. note 8 to *v.* 4. The קרי notes the absence of ׳.

וַתָּקָם 3rd pers fem sing Impf Qal of קוּם *to rise*.

בְּטֶרוֹם for בְּטֶרֶם, lit. *in the beginning*, i.e. *before that*. Analogous are שְׁפוֹט for שְׁפֶט *judgment*, and אֱנוֹשׁ for אֱנֶשׁ *a man*.

יַכִּיר 3rd pers masc sing Impf Hiphil of נָכַר (Qal) *to estrange*, (Hiph.) *to care for, recognize*.

אִישׁ in this place *one*, indefinite.

רֵעֵהוּ . רֵעַ *a friend, companion*, from רָעָה *to feed, tend*, and hence *feed upon, delight in*. With 3rd pers masc sing suffix : the object is not Ruth. The phrase *before one may recognize his friend* means *very early, in the morning twilight*.

אַל־יִוָּדַע 3rd pers masc sing Impf Niphal of יָדַע *to know*: hence, *let it not be known*. יָדַע belongs to

the class of פ"י verbs which were originally פ"ו. This
ו is always retained in the Inf, Imperat, and Impf
Niphal; elsewhere, too, in certain circumstances.

בָאָה 3rd pers fem sing Perf Qal of בוֹא *to come.*
הַגֹּרֶן an acc of place *whither.*

15. הָבִי 2nd pers fem sing Imperat Qal of יָהַב *give*
(*here*): as a rule only used in this tense.

הַמִּטְפַּחַת *the-cloak,* from טָפַח *to spread out:* un-
used in Qal.

עָלַיִךְ *upon-thee:* cf. Ch. II., note 3 to *v.* 21.

וְאֶחֳזִי 2nd pers fem sing Imperat Qal of אָחַז
take hold of. The hateph-qames of the penultimate
instead of hateph-pathah is exceptional. The Vulgate
adds *utraque manu.*

.   ־בָהּ *in-it:* but אָחַז is also constructed with an
accusative.

וַתֹּאחֶז 3rd pers fem sing Impf Qal of אָחַז, with
ו consec, hence the seghol for pathah in the last syllable.

וַיָּמָד 3rd pers masc sing Impf Qal of מָדַד *to
measure,* with ו consecutive, hence the qames for holem
in the last syllable.

שֵׁשׁ־שְׂעֹרִים *six* (*ephahs*) *of barley:* שְׂעֹרִים is fem,
hence the form of the numeral. The common units of

measure, weight, and time are usually omitted after
the numeral, e.g. אֶלֶף כֶּסֶף *a thousand sheqels of silver.*
The ephah was the ordinary grain measure.

וַיָּשֶׁת 3rd pers masc sing Impf Qal of שִׁית *to
put,* with ו consec, hence seghol for hireq in the last
syllable.

עָלֶיהָ *upon her :* cf. Ch. II., note 3 to *v.* 21.

וַיָּבֹא 3rd pers masc sing Impf Qal of בּוֹא *to
come,* with ו consec, *Bo'az returned.* The Vulgate makes
Ruth the subject, and some codices in fact have the
verb in the fem.

16. וַתָּבוֹא 3rd pers fem sing Impf Qal of בּוֹא.

וַתַּגֵּד 3rd pers fem sing shortened Impf Hiphil
(for תַּגִּיד) of נָגַד *to tell* (unused in Qal).

כָּל־אֲשֶׁר *all-that-which.*

עָשָׂה 3rd pers masc sing Perf Qal of עָשָׂה *to do.*

17. הָאֵלֶּה plur (com.) of זֹאת, זֶה *this :* used in the
majority of cases after the noun.

ִ .. for אֵלַי : cf. note 3 to *v.* 5.

אַל־תָּבוֹאִי 2nd pers fem sing Impf Qal of בּוֹא
to come.

רֵיקָם *empty :* cf. Ch. I., note 3 to *v.* 21.

18. שְׁבִי 2nd pers fem sing Imperat Qal of יָשַׁב to *sit down*.

תֵּדְרְעִין 2nd pers fem sing Impf Qal of יָדַע to *know*, with ן paragogic, for תֵּדְעִי.

אֵיךְ *how* (usually interrogative): abbreviated from אֵיכָה, i.e. אֵי, a mark of interrogation, and כֹּה or כָּה *so*.

יִפֹּל 3rd pers masc sing Impf Qal of נָפַל to *fall*.

דָּבָר *word*, hence *thing*, *matter*.

יִשְׁקֹט 3rd pers masc sing Impf Qal of שָׁקַט to *rest*.

כִּי אִם *unless*. Strictly speaking there is an ellipsis, and the sentence would be in full *for* (or *surely*) *when he has finished the matter he will rest*.

כִּלָּה 3rd pers masc sing Perf Piel of כָּלָה to *be finished*.

הַיּוֹם *to-day*: cf. Ch. I., note 7 to *v.* 12.

VOCABULARY TO CHAPTER III.

אָחַז to hold.

בָּקַשׁ to seek.

גָּאַל to avenge, redeem.

גָּלָה to uncover.

זָרָה to scatter, winnow.

חָפֵץ to desire.

חָרֵד to be frightened.

יָהַב to give (here).

יָטַב to be good.

יָרֵא to be afraid.

יָרַד to go down.

לָפַת to turn, bend.

מָדַד to measure.

נָפַל to fall.

סוּךְ to anoint.

פָּרַשׂ to spread.

רָחַץ to wash.

שׂוּם (שִׂים) to place, put.

שׁוּת (שִׁית) to place, put.

שָׁכַב to lie down.

שָׁקַט to rest.

אָמָה female slave.

בָּחוּר youth.

גֹּרֶן level place, thresh-
　　　ing-floor.

דָּבָר word, thing.

חֵצִי half, middle.

חַיִל valour, might.

כָּנָף wing.

מָנוֹחַ rest.

מִטְפַּחַת cloak.

עֲרֵמָה heap.

קָצֶה (קֵץ) extremity.

רֵעַ friend, neighbour.

שִׂמְלָה garment.

שַׁעַר gate.

אַחֲרוֹן latter.

אֵיךְ (אֵיכָה) how.

אֵלֶּה these.

אָמְנָם truly.

אַתְּ thou.

בְּטֶרֶם before that.

בַּלָּט secretly.

דַּל poor.

כֹּל all.

מִי who?

עָשִׁיר rich.

עַתָּה now.

רִאשׁוֹן first.

שֵׁשׁ six.

CHAPTER IV.

1. And-Bo‘az went-up (to) the-gate and-sat there, and-behold the-kinsman passing (of) whom spoke-Bo‘az and-he-said, Turn-aside sit-here such-a-one ! And-he-turned-aside and-he-sat.   2. And-he-took ten men from-(the)-elders-of the-city, and-he-said, Sit-here : and-they-sat.   3. And-he-said to-(the)-kinsman, (The)-portion-of [the]-land which to-our-brother to-Elimelek, sells No‘omi the-returned from-(the)-land-of Moab. 4. And-I have-said I-will-reveal (to) thine-ear saying, Acquire before the-sitters and-before (the) elders-of my-people : if-thou-wilt-redeem, redeem, and-if-not thou-wilt-redeem tell to-me and-I shall-know : for there-is-not (anyone) beside-thee to-redeem, and-I (am) after-thee. And-he-said, I will-redeem.   5. And-said Bo‘az, In-(the)-day-of thy-acquiring the-land from-(the)-hand-of No‘omi, and-from Ruth the-Moabitess wife-of-the-dead thou-acquirest (it), to-raise-up (the) name-of-the-dead upon-his-inheritance.   6. And-said the-kinsman, Not I-am-able to-redeem-for-myself (the land) lest-I-destroy my-inheritance, redeem-for-thyself thou my-(right of)-redemption, for not-I-am-able to-redeem.   7. And-this formerly in-Israel (was the custom) upon-the-redemption and-upon-the-exchange to-confirm every-word, drew-off (a) man his-shoe and-

gave (it) to-his-companion, and-this (was) the-custom
in-Israel. 8. And-said the-kinsman to-Bo'az, Acquire-
for-thyself : and-he-drew-off his-shoe.   9. And-said
Bo'az to-(the)-elders and-(to)-all-the-people, Witnesses
(are) you to-day that I-have-acquired all-that (was) to-
Elimelek and-all-that (was) to-Kilion and-(to)-Maḥlon,
from-(the)-hand-of No'omi.   10. And-also Ruth the-
Moabitess wife-of Maḥlon I-have-acquired to-me for-
wife   to-raise-up   (the)   name-of-the-dead upon-his-
inheritance, and-not-shall-be-cut-off (the) name-of-the-
dead from-amongst his-brethren and-from-(the)-gate-of
his-place : witnesses (are) you to-day.   11. And-said
all-the-people which-in-(the)-gate, and-the-elders, Wit-
nesses (are we) : may-give (i.e. *make*) JHVH the-
woman the-came to-thy-house like-Raḥel and-like-Leah
who built, they-two, (the) house-of Israel, and-do-
thou-strength in-Ephrathah and-call-(a)-name in-Beth
Leḥem.   12. And-may-be thy-house as-(the)-house-of
Pereṣ whom-brought-forth Thamar to-Judah, from-
the-seed which will-give JHVH to-thee from-the-
maiden the-this.   13. And-took Bo'az Ruth and-she-
was-to-him for-wife, and-he-went-in to-her, and-gave
JHVH to-her conception and-she-bore (a) son. 14. And-
said the-women to-No'omi, Blessed (be) JHVH who
not has-made-to-cease for-thee (a) redeemer this-day,
and-shall-be-called his-name in-Israel.   15. And-he-
shall-be to-thee for-(a)-restorer (of thy) soul and-for-
to-support thy-old-age : for thy-daughter-in-law who-

loves-thee bore-him, who-she good to-thee from-seven
sons.   16. And-took No‘omi the-child and-placed-
him in-her-bosom and-she-was-to-him   for-(a)-nurse.
17. And-called to-him the-neighbours (a) name saying,
Is-born-(a) son to-No‘omi : and-they-called his-name
‘Obed, he (is) father-of-Ishai father-of David. 18. And-
these (are the) generations-of Pereṣ : Pereṣ begat
Ḥeṣron. 19. And-Ḥeṣron begat Ram, and-Ram begat
‘Aminadab.   20. And-‘Aminadab begat Naḥshon, and-
Naḥshon begat Salma.   21. And-Salma begat Bo‘az,
and-Bo‘az begat ‘Obed.   22. And-‘Obed begat Ishai,
·and-Ishai begat David.

NOTES TO CHAPTER IV.

1. עָלָה 3rd pers masc sing Perf Qal of עָלָה *to go up.*

הַשַּׁעַר accusative of place *whither.*

וַיֵּשֶׁב 3rd pers masc sing Impf Qal of יָשַׁב *to sit:* seghol for ṣere in last syllable on account of the ו consecutive.

הִנֵּה cf. Ch. II., note 1 to *v.* 4.

עֹבֵר participle active Qal of עָבַר *to pass by, over.*

דִּבֶּר 3rd pers masc sing Perf Piel of דָּבַר *to speak:* this signification of the verb (whose radical meaning is *to arrange, set in order*), and particularly in the form Piel, is the most frequently used. Seghol for ṣere on account of maqqeph.

N.B. אֲשֶׁר דִּבֶּר־בֹּעַז means *of whom Boʻaz had spoken*, not *to whom Boʻaz spoke*, since this verb followed by the acc of the object almost invariably has the former sense: cf. Gen. xix. 21, הָעִיר אֲשֶׁר דִּבַּרְתָּ *the city of which thou hast spoken.*

סוּרָה 2nd pers masc sing Imperat Qal of סוּר *to turn aside*, with cohortative termination הָ.

שְׁבָה 2nd pers masc sing Imperat שֵׁב of יָשַׁב *to sit,*

with cohortative הָ, on acct. of which the ṣere becomes shewa.

פְּלֹנִי אַלְמֹנִי *such a one, quidam,* 'one whom I point out, as it were, with the finger, but do not name' (*Ges., Lexicon*) : from the roots פָּלָה *to distinguish* (unused in Qal), and אָלַם *to be silent,* passive. In Dan. viii. 13 the two words are compounded into one, פַּלְמוֹנִי. In the Vulgate this expression is paraphrased, *calling him by his name.*

וַיָּסַר 3rd pers masc sing Impf Qal of סוּר *to turn aside.*

וַיֵּשֶׁב 3rd pers masc sing Impf Qal of יָשַׁב *to sit :* the seghol becomes ṣere again because of the pause (cf. note 3 to *v.* 1).

2. וַיִּקַּח 3rd pers masc sing Impf Qal of לָקַח *to take :* the ל of לָקַח is treated like the נ of פ"ן verbs, except in Niphal.

עֲשָׂרָה *ten :* absolute form with the masculine.

אֲנָשִׁים plur of אֱנָשׁ *man,* the root form of אִישׁ, only used in plur.

מִזְּקְנֵי *from-*(i.e. *of*)-(*the*)-*elders-of,* from זָקֵן *to be old,* lit. *to have a drooping chin* (זָקָן *the chin,* esp. *bearded*), hence *to be decrepit :* plur constr with מִן prefixed, hence the dagesh.

שְׁבוּ 2nd pers masc plur Imperat Qal of יָשַׁב *to sit*.

פֹּה *here*: perhaps a contraction of פֵּהוּ or בָּהוּ *in this*.

וַיֵּשְׁבוּ 3rd pers masc plur Impf Qal of יָשַׁב, with ו consecutive.

3. חֶלְקַת (*the*)-*portion* (*lot*)-*of*: constr sing of חֶלְקָה fem (also חֵלֶק masc) *a portion, lot*: from חָלַק *to be smooth*, and from the use of a smooth stone in casting lots the verb came to mean *to cast lots, to divide*, and the noun *a lot, a portion*.

לְאָחִינוּ. אָח *brother*, with 1st pers plur suffix: לְ has here the possessive meaning.

מָכְרָה 3rd pers fem sing Perf Qal of מָכַר *to sell*.

N.B. One of the uses of the Perfect is to represent actions which are imminent or which, though they be not yet accomplished, are regarded as such by the speaker. Hence, מָכְרָה should here be rendered *is selling*.

הַשָּׁבָה the article serving the purpose of the relative pronoun. שָׁבָה is the active participle Qal of שׁוּב *to return*, with fem termination, though the Masoretic accentuation makes it Perfect: dagesh on account of the article.

4. אָמַרְתִּי 1st pers sing Perf Qal of אָמַר *to say.*

אֶגְלֶה 1st pers sing Impf Qal of גָּלָה *to reveal :* with future sense.

אָזְנֶךָ *thine-ear :* dual, with masc sing suffix. The phrase means literally *I will uncover thine ear,* as if moving away the hair or head-dress in order to whisper something, therefore, *I will tell thee :* cf. 1 Sam. ix. 15, וַיהוָֹה גָּלָה אֶת־אֹזֶן שְׁמוּאֵל *and JHVH had told Samuel.*

לֵאמֹר Inf constr of אָמַר *to say,* with ל: this is the invariable contraction with prefixed ל of the regular לְאֶמֹר.

קְנֵה 2nd pers masc sing Imperat Qal of קָנָה *to acquire.*

נֶגֶד *in front of, before,* from נָגַד *to be in front* (unused in Qal), Hiph. *to tell.*

הַיּשְׁבִים Active participle plur Qal (שֵׁב) of יָשַׁב *to sit,* with the article.

תִּגְאַל 2nd pers masc sing Impf Qal of גָּאַל.

גְּאָל 2nd pers masc sing Imperat Qal of גָּאַל : qameṣ for pathaḥ on account either of the accent zaqeph-qaton (֔) or of the following ו.

יִגְאַל 3rd pers masc sing Impf Qal of גָּאַל : the sense obviously demands תִּגְאַל, which is in fact found in several codices.

G

הַגִּידָה 2nd pérs masc sing Imperat Hiphil of נָגַד
to tell (Hiph.), with cohortative ה which changes sere
into hireq.

וְאֵדְעָ 1st pers sing Impf Qal of יָדַע to know: as the
marginal note points out, this should be read וְאֵדְעָה
i.e. the Impf with ה paragogic.

אֵין there is not, the negative of יֵשׁ there is. אֵין
is properly the constr state of אַיִן nothing, but it is used
absolutely, separated from its noun.

זוּלָתֶךְ besides-thee: זוּלָה lit. a taking away, only
used in constr זוּלַת; with 2nd pers masc sing suffix.

לִגְאוֹל Inf constr Qal of גָּאַל, with לְ prefixed which
takes a hireq-qaton before shewa.

אַחֲרֶיךְ constr of אַחַר after, with 2nd pers masc
sing suffix.

אֶגְאָל 1st pers sing Impf Qal of גָּאַל: qames on
account of pause.

5. קְנוֹתְךָ Inf constr Qal of קָנָה to acquire, with noun-
suffix since it is a verbal noun, i.e. thy acquiring.

מִיַּד from-(the)-hand-of, constr of יָד with מִן prefixed.

וּמֵאֵת lit. and-from-with, cf. de la part de: אֵת
the preposition: מִן in conjunction with a guttural
becomes מֵ with few exceptions.

אֵשֶׁת־ constr of אִשָּׁה *wife.*

הַמֵּת *the-dead (man)* : participle of מוּת *to die,* used as a substantive for *the dying* or *the dead* : common in gender.

קָנִיתִי 2nd pers sing Perf Qal of קָנָה *to acquire* : but according to the margin this should be read קָנִיתָ i.e. 2nd pers masc sing Perf Qal. The Vulgate makes Ruth the object, reading וְאֶת for וּמֵאֵת. This certainly seems to accord well with the rest of the sentence.

לְהָקִים Inf constr Hiphil of קוּם *to stand* : hence *to make to stand, to confirm, to raise up.*

נַחֲלָתוֹ constr of נַחֲלָה *possession* or *inheritance,* from נָחַל *to receive* or *possess,* with 3rd pers masc sing suffix.

6. אוּכַל 1st pers sing Impf Qal of יָכֹל *to be able* : two explanations of this form of the Impf are given, (1) that it is the Impf Hophal used for Qal, (2) that it is an Impf Passive Qal.

לִגְאָול־ Inf constr Qal of גָּאַל, with לְ prefixed. Before maqqeph ָ is written for ְ The margin notes that וֹ is not to be read.

פֶּן־ constr (always with maqqeph) of פֶּן *a taking*

away: hence, *lest*, Lat. *ne*. In a clause expressing fear or precaution it is followed by the Impf.

אַשְׁחִית 1st pers sing Impf Hiphil of שָׁחַת *to destroy*: unused in Qal.

נַחֲלָתִי constr of נַחֲלָה *inheritance*, with 1st pers sing pronom suffix.

גְּאַל 2nd pers masc sing Imperat Qal of גָּאַל.

אַתָּה 2nd pers masc personal pronoun.

גְּאֻלָּתִי constr of גְּאֻלָּה *right of redemption*, with 1st pers sing suffix.

לִגְאוֹל Inf constr Qal of גָּאַל, with לְ prefixed.

7. זֹאת fem of זֶה *this*.

לְפָנִים *formerly, of old*: plur of פָּנֶה *face*, not used in sing, with לְ prefixed. Obviously הַתְּעוּדָה *the custom*, or some such word, is understood here.

עַל- *upon*, i.e. *in*, or *touching*.

הַתְּמוּרָה *exchange, barter*, from מוּר *to exchange*: unused in Qal.

לְקַיֵּם *to confirm*: Inf constr Piel of קוּם *to stand*, with causative meaning. Piel of the ע"וּ verbs is rarely found, and then only in the later Books.

כָּל־דָּבָר *everything, all things*.

שָׁלַף 3rd pers masc sing Perf Qal: *draw off*.

אִישׁ *man*, i.e. *one*, impersonal.

נַעֲלוֹ. נַעַל *a shoe*, with 3rd pers masc sing suffix, hence the ḥateph.

נָתַן 3rd pers masc sing Perf Qal: *to give*.

לְרֵעֵהוּ cf. Ch. III., note 7 to v. 14.

תְּעוּדָה *custom*, from עוּד (Hiph.) *to enjoin*.

N.B. There seems to be a reference to this custom in Psalm lx. 10, עַל־אֱדוֹם אַשְׁלִיךְ נַעֲלִי *upon Edom will I cast my shoe*, i.e. *possess it*.

8. קְנֵה 2nd pers masc sing Imperat Qal of קָנָה *to acquire*.

לָךְ. With pronominal suffixes בְּ and לְ take qameṣ.

וַיִּשְׁלֹף 3rd pers masc sing Impf Qal of שָׁלַף *to draw off*: dagesh due to ו consecutive.

9. לַזְּקֵנִים plur of זָקֵן *an old man*: לְ retains the pathaḥ, from which the shewa has been shortened, before a shewa.

אַתֶּם *you*: masc plur of the personal pronoun.

קָנִיתִי 1st pers masc sing Perf Qal of קָנָה *to acquire*.

10. לְאִשָּׁה *to wife*: compensatory dagesh for the elided נ of אִנְשָׁה. לְ retains the shewa before ĭ.

לְהָקִים Inf constr Hiphil of קוּם *to stand*, hence *to raise up*, with לְ denoting purpose.

שֵׁם־הַמֵּת cf. note 5 to *v.* 5.

יִכָּרֵת 3rd pers masc sing Impf Niphal of כָּרַת *to cut off*, here with the passive meaning sometimes belonging to Niphal.

מֵעָם *from-with*, i.e. *from amongst*.

אֶחָיו plur of אָח *brother*, with 3rd pers masc sing suffix of the plur. When a word has been increased at the end and the tone has consequently moved forward, pathaḥ before a guttural with qameṣ regularly becomes seghol, as in this case: the plural absolute of אָח is אַחִים.

וּמִשַּׁעַר *from the gate*, from שָׁעַר *to divide*. The gate of a city was the place of assembly for business or discussion, and stands figuratively for the city or state itself: cf. *the Sublime Porte.*

מְקוֹמוֹ *his place*, i.e. *abode :* from קוּם.

11. עֵדִים *witnesses (are we) :* אֲנַחְנוּ *we*, understood.

יִתֵּן 3rd pers masc sing Impf Qal of נָתַן *to give :* the meaning is rather here *to make*, i.e. *may JHVH make the woman ..... like to Raḥel :* cf. Gen. xvii. 5, אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ *the father of many nations have I made thee.*

בֵּיתְךָ constr of בַּיִת *house*, with 2nd pers masc sing suff.

בָּנוּ 3rd pers masc plur Perf Qal of בָּנָה to build. This not infrequent use of a masc form of the verb with a fem subj is attributed to a dislike of using the 3rd pers fem plur of the Impf.

שְׁתֵּיהֶם constr plur שְׁתֵּי of שְׁתַּיִם two (with the fem), with 3rd pers masc plur suffix: cf. Ch. I., note 7 to v. 8.

וַעֲשֵׂה 2nd pers masc sing Imperative Qal of עָשָׂה to do.

חַיִל strength, valour, from חוּל (חִיל) to turn round, twist, and it is from this idea of twisting and binding firmly that the word has acquired the meaning to be strong, firm. עָשָׂה חַיִל is to show strength, to do valiantly.

וּקְרָא 2nd pers masc sing Imperat Qal of קָרָא to call: also to call anyone or anything to oneself; hence קְרָא־שֵׁם call a name to thyself, make a name for thyself, be famous.

12. וִיהִי 3rd pers masc sing apocopated Impf (Jussive) Qal of הָיָה to be: cf. Ch. III., note 1 to v. 4.

כְּבֵית as-(the)-house-of, constr of בַּיִת.

יָלְדָה 3rd pers fem sing Perf Qal of יָלַד to bring forth.

הַזֶּרַע *the seed*, i.e. *offspring*: from זָרַע *to scatter, sow*.

13. וַיִּקַּח 3rd pers masc sing Impf Qal of לָקַח *to take*: cf. note 1 to *v*. 3.

וַתְּהִי 3rd pers fem sing Impf Qal of הָיָה *to be*, with ו consec.

וַיָּבֹא 3rd pers masc sing Impf Qal of בּוֹא, with ו consec.

הֵרָיוֹן *conception*, from הָרָה *to conceive*.

וַתֵּלֶד 3rd pers fem sing Impf Qal of יָלַד *to bring forth*, with ו consec, hence the seghol.

14. וַתֹּאמַרְנָה 3rd pers fem plur Impf Qal of אָמַר *to say*.

בָּרוּךְ passive participle Qal of בָּרַךְ *to bless*.

הִשְׁבִּית 3rd pers masc sing Perf Hiphil of שָׁבַת *to cease*: hence in Hiph. *to make to cease*. The phrase הִשְׁבִּית לָךְ therefore means *left thee without*.

וְיִקָּרֵא 3rd pers masc sing Impf Niphal of קָרָא *to call*: hence, *shall* (*let*, or *may*) *be famous*...cf. note 8 to *v*. 11.

15. וְהָיָה 3rd pers masc sing Perf Qal.

לְמֵשִׁיב active participle Hiphil of שׁוּב *to return*, hence *to cause to return*, i.e. *to restore, to renew*: used as a substantive.

נֶפֶשׁ *life, soul,* from נָפַשׁ *to breathe* : unused in Qal.

וּלְכַלְכֵּל participle active Pilpel of כּוּל *to measure* Qal (only occurring once), Pilp. *to sustain.*

שֵׂיבָתֵךְ *thy old age,* with 2nd pers fem sing suffix : from שִׂיב *to be hoary.*

(אָהַב) אָהַב 2nd pers fem sing Perf Qal of אֲהֵבָתֶךְ *to love,* with 2nd pers fem sing suffix. The seghol instead of sere is due to a peculiarity of the 3rd sing fem Perf, that when it is joined to a suffix which does not form an independent syllable the tone is retracted to the penultima and the vowel of the suffix is shortened. The ḥateph is due to the addition of a new syllable.

יְלָדַתּוּ 3rd pers fem sing Perf Qal of יָלַד *to bring forth* : the vowel-changes are due to the addition of the 3rd pers masc sing suffix.

אֲשֶׁר־הִיא *who-she,* i.e. *who is indeed.* אֲשֶׁר might here be translated like כִּי ; or perhaps it only lends emphasis to the הִיא.

טוֹבָה fem of טוֹב *good.*

מִשִּׁבְעָה lit. *from seven,* i.e. *more than seven* : cf. Ch. I., note 11 to *v.* 13.

בָּנִים plur of בֵּן *son.*

16. וַתִּקַּח 3rd pers fem sing Impf Qal of לָקַח *to take.*

יֶלֶד *child,* from יָלַד *to bring forth.*

וַתְּשִׁתֵהוּ 3rd pers fem sing Impf Qal of שִׁית *to put, place,* with 3rd pers masc sing suffix.

בְּחֵיקָהּ *in her bosom:* חֵיק *bosom,* from חִיק *to surround,* an unused root kindred to חוּג and עוּג *to draw a circle, go in a circle:* with 3rd pers fem sing suffix.

וַתְּהִי 3rd pers fem sing Impf Qal of הָיָה *to be.*

לְאֹמֶנֶת *as a nurse:* fem of אֹמֵן the participle Qal of אָמַן *to support.* ת, is more common as a fem termination of participles than it is of nouns.

17. וַתִּקְרֶאנָה 3rd pers fem plur Impf Qal of קָרָא *to call.*

לוֹ *to-him:* לְ generally follows this verb when it means giving a name, as here.

הַשְּׁכֵנוֹת plur fem of שָׁכֵן *an inhabitant, neighbour,* from (שָׁכֵן) שָׁכַן *to dwell.*

יֻלַּד 3rd pers masc sing Perf Pual of יָלַד *to bring forth:* therefore, *is born.*

אֲבִי constr of *father.*

18. אֵלֶּה plur of the demonstr pronoun זֶה, זֹאת.

תוֹלְדוֹת *generations,* plur noun from יָלַד.

19. הוֹלִיד 3rd pers masc sing Perf Hiphil of יָלַד, hence, *caused to bring forth,* i.e. *begat.*

MASORETIC NOTE.

¹ סְכוּם פְּסוּקֵי דְסֵפֶר רות שְׁמוֹנִים וַחֲמִשָׁה.

² וְסִימָנוֹ סוּרָה שְׁבָה **פֹּה** פְּלֹנִי אַלְמֹנִי.

³ וַחֲצִיוֹ וַתֹּאמֶר רות הַמּוֹאֲבִיָּה גַּם כִּי אָמַר אֵלַי:

1. The-whole-(number)-of verses-of this-book-of Ruth (is) eighty and-five,

2. and-its-symbol (is) "Turn-aside, sit HERE, such a one,"

3. and-its-middle (is) "And-said Ruth the-Moabitess, Truly, for he-said to-me."

1. סְכוּם a Talmudic (Aramaic) word meaning *whole, sum.*

פְּסוּקֵי constr plur of פָּסוּק *a division, verse,* from the Aramaic פְּסַק *to cut, divide.*

דְסֵפֶר *this-book:* דְּי or דְּ is the Aramaic form of זֶה.

2. סִימָן *sign, symbol,* from סָמַן *to mark off,* unused in Qal. The 'Symbol' is here a phrase from Ruth iv. 1 used as a mnemonic for the number of verses in the book, since it contains the word פֹּה (*here*), the numerical value of whose letters is 85.

3. The quotation is from Ruth ii. 21.

VOCABULARY TO CHAPTER IV.

אָהֵב to love.

הָרָה to conceive.

זָרַע to scatter, sow.

יָכֹל to be able.

כּוּל to support, nourish.

כָּרַת to cut off.

מוּר to exchange (*Hiph.*)

מָכַר to sell.

סוּר to turn aside.

עָבַר to pass over, pass by.

עוּד to repeat; *Hiph.*
    bear witness.

עָלָה to go up.

קָנָה to acquire.

קָרָא to call.

שָׁחַת to destroy.

שָׁלַף to draw off, out.

אָב father.

אֹזֶן ear.

אָח brother.

אֱנָשׁ man (*pl.* only).

גְּאֻלָּה redemption.

הֵרָיוֹן conception.

זָקֵן old man.

זֶרַע seed.

חַיִל strength, valour.

חֵיק bosom.

חֶלְקָה portion.

יָד hand.

נַחֲלָה inheritance.

נַעַל shoe, sandal.

עֵד witness.

שֵׂיבָה old age.

שָׁכֵן neighbour.

תּוֹלְדֹת generations.

תְּמוּרָה exchange.

אַיִן nothing, there is
    not.

זוּלָה besides.

נֶגֶד in presence of,
    before.

עֲשָׂרָה ten.

פֹּה here, in this place.

פֶּן־ lest.

APPENDICES.

APPENDICES.

THE PRONUNCIATION OF CERTAIN CONSONANTS.

The pronunciation of Hebrew most generally adopted by Christians, after the example of Reuchlin, is that used by the Spanish and Portuguese Jews (the *Sephardim*). The pronunciation current among the Jews of Germany and the Slav countries (the *Ashkenazim*) differs in many particulars from this.

As regards vowels, the transliterations of proper names in the Septuagint and Vulgate are not always a sure guide, since these were made from the unpointed text, and tradition had already become a good deal obscured before the present, or Tiberian, system of vowel-points was finally established under the Jewish grammarians of the sixth and seventh centuries. Still less reliable are they for determining the pronunciation of the consonants, since for some of these there are no equivalents in either Greek or Latin. It is therefore

hardly worth while to spend much time in attempting to restore with accuracy a system of pronunciation about which we shall never arrive at any real certainty. At the same time it is worth while to determine some uniform scheme which, though it does not attempt to reproduce with absolute fidelity the ancient values of all the letters, yet does not arbitrarily substitute Western for purely Oriental sounds.

The following seems to be a reasonable method of transcription :—

ק a hard, guttural *k*, conveniently represented by *q*.

צ a forcible *s*, represented in these pages by ṣ. In reading Hebrew it will prevent the confusion of this letter with ס or שׁ if we pronounce it as *ts*, as is commonly done by the German and Slav Jews ; though if we follow the analogy of the Syriac, which should be a fairly trustworthy guide, this cannot be correct. Among the Jews of Northern Africa צ is sometimes pronounced like the English *ch* in *choice*.

ע is represented here by the *spiritus asper* ('). But it is certainly wrong to pronounce this letter merely as a rough breathing, which would render it indistinguish-

able from ה. Equally wrong would it be to give it the
sound of a nasal *ng* after the example of the Portuguese
and Polish Jews, for there is no trace whatever of this
sound having existed in Palestine; or to omit it alto-
gether; or to treat it as a hiatus when it comes between
two vowels, as is largely done by the Jews of the
Ashkenazic group. The simplest method is to pronounce
it like the French *r grasseyé*. Something very like this
is the modern Arabic rendering of the similar letter
ghain, and it is so pronounced by the Jews of Syria. In
the Septuagint and Vulgate this letter is sometimes
transcribed *g*, as עֲמֹרָה *Gomorrha*; sometimes altogether
omitted, as עֲמָלֵק *Amalec*. Both these treatments are
obviously faulty. Practically, it will not be found
difficult to pronounce it as above indicated when it
occurs at the beginning of a syllable, and as a guttural
but softened *gh* when it comes at the end.

The true distinction between בּ and ב is inaudible
to English ears, and it seems fanciful to distinguish a
difference between the "explosive" *b* which begins a
word and the same letter "softened" by a preceding
vowel. It is usual among the Jews of the Ashkenazim
to pronounce the ב without *dagesh-lene* as a *v*.

ה without the *mappiq* is simply our *h*; with *mappiq* (at the end of a word) it is consonantal and may be pronounced like the softer German *ch* in *Ich*.

ח is the strong German *ch* in *Buch*, and is here represented by ḥ.

א is the *spiritus lenis*. At the beginning of a word it denotes no more than the soft aspirate which theoretically every initial vowel carries: practically, it is merely an orthographic vehicle for the vowel.

QAMEṢ AND QAMEṢ-ḤATUPH.

In some manuscripts the *o* sound of the sign ⟘ is marked by the addition of *shewa*. Where this is not done, the pronunciation of *qameṣ-ḥatuph* may be determined by noticing whether the sign occurs in an open or a closed syllable. Simple closed syllables (i.e. those which end with a single consonant) must, if they do not bear the tone, have short vowels; if they bear the tone they may have either long or short vowels, but in the latter case the only vowels they admit are *a* and *e*. The same applies to that kind of closed syllable which is known as "sharpened," i.e ending with the same consonant with which the following syllable begins. Exceptions are denoted by the addition of *metheg*. Consequently, the general principle is that the sign ⟘ is always *qameṣ-ḥatuph* in closed syllables which do not bear the tone :—

1. Whenever ⟘ occurs in a syllable followed by *shewa quiescens*, which acts as a mere syllable-divider, e.g. חָשְׁכָה (*hoshkah*), *darkness*.

2. When it occurs in a closed syllable which should

have the tone but has lost it because of a connecting
maqqeph, e.g. כָּל־עֵץ (*kol'eṣ*), *every tree.*

3. In any closed final syllable which does not bear
the tone, e.g. וַיָּסָב (*wayyasob*), *and he compassed.*

4. In a syllable which has been closed by *dagesh-
forte,* e.g. יְשַׁדֵּם (*yeshoddem*), *he shall destroy them.*

There are, however, some cases in which ◌ָ, in an
open syllable, is said to have the *o* sound. These are,
briefly, whenever it is followed by a vocal *shewa,* by
a *ḥateph-pathaḥ* or *qameṣ,* or by another *qameṣ-ḥatuph.*
But according to Gesenius the tradition upon which
these anomalies rest is incorrect or has been mis-
understood. It is therefore unnecessary to pay them
more than passing attention here.

The German Jews uniformly pronounce ◌ָ as *ō* in
an open syllable, and as *ŏ* in a closed syllable, e.g.
אַבְרָהָם *Avrōhŏm.*

WAW CONSECUTIVE AND COPULATIVE.

In its commonest use the conjunction *waw* is known as *waw consecutive*, since it denotes, in a narration, the sequence of time, and according to Hebrew syntax — which knows nothing of *oratio obliqua* — the first verb in a narration of past events is put in the Perfect, while the succeeding verbs are put in the Imperfect with *waw*.

The opposite is the case when the sentence relates to coming events. Then the first verb is in the Imperfect, and those which follow it are in the Perfect with *waw*.

The fact that the prefixed *waw* seems to reverse the usual meanings of these two tenses, converting the Perfect into the Imperfect, and *vice versa*, gave rise to the now obsolete term *waw conversive*, which was based upon a too narrow identification of the Hebrew Perfect and Imperfect with the Latin or Greek Perfect and Future. But this was to lose sight of one of the first principles of that flexibility which the language, in spite of its apparent cumbrousness, really possesses. The Hebrew Perfect is more than the Latin or Greek Per-

fect: it may be used to express not only that which
is finished, done with, and past, but, more subtly, that
which the speaker *represents* as past though it may in
reality be now in process of completion or even be still
entirely in the future. The root-idea of the Hebrew
Perfect is therefore *completion*, which may be either
actual or conceptual.

On the other hand, the root-idea of the Imperfect
is *incompletion*, extending not only to that which has
begun and is not yet finished, but also to that which
has yet to begin. Hence these tenses are deprived
of a large field of significance if they be taken as
exactly parallel to the tenses of the same denomination
in the European languages.

Waw copulative, of which *waw consecutive* is only
a special use, has for its primary purpose to connect
single words or sentences or even whole Books (as for
instance *Lev.*, *Num.*, *Josh.*, *Judg.*, *Ruth*, etc.), but it also
plays many parts in certain peculiarly Hebrew construc-
tions, of which the following are the most noteworthy.

1. In consecutive clauses, e.g. Ruth i. 11, הַעוֹד־לִי
בָנִים בְּמֵעַי וְהָיוּ לָכֶם לַאֲנָשִׁים *have I yet sons in my
womb* that *they may be to you for husbands?*

2. In certain comparative clauses, principally in poetry, e.g. Prov. xvii. 3, מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב *the crucible is for silver* as *the furnace for gold*.

3. In causal clauses, e.g. Ruth iii. 14, וַיֹּאמֶר אַל־יִוָּדַע *for he said, let it not be known*.

4. In circumstantial clauses, e.g. Job i. 13, וַיְהִי הַיּוֹם וּבָנָיו וּבְנֹתָיו אֹכְלִים *and it fell on a day* while *his sons and daughters were eating*.

5. In the idiom which is used to denote a vague unspecified number and is constructed by joining one number to the next above it with *waw copulative*, e.g. Jer. xxxvi. 23, כִּקְרוֹא יְהוּדִי שָׁלֹשׁ דְּלָתוֹת וְאַרְבָּעָה *when Jehudi had read* three or four *pages*.

The following are the rules for the pointing of *waw copulative* :—

1. Ordinarily it takes the simple *shewa*.

2. It becomes *shureq* for euphonic reasons (*a*) before the labial consonants ב, מ, פ, e.g. וּבָנָיו *and his sons*, וּמֶלֶךְ *and the king*, וּפִקְדוּ *and number ye*; (*b*) before a consonant with simple *shewa*, unless the consonant be י, e.g. וּרְבוּ *and increase ye*.

3. Before a guttural with a compound *shewa* it

takes the vowel with which the *shewa* is compounded, e.g. וָאֲרֹן (for וְאָרֹן) *and the ark.*

4. When it is followed by יְ the וְ coalesces with it and becomes וִי, e.g. וִיהִי *and let him be,* the Jussive.

5. When *waw copulative* comes immediately before the syllable which bears the tone, and especially at the end of a clause or sentence, it very frequently takes *qames*, e.g. Ex. xxi. 12, מַכֵּה אִישׁ וָמֵת *he that striketh a man so that he die.*

There are other variations in the pointing of *waw* which are due to rhythmical reasons, such as the preference for *shewa* before monosyllables which are connected by *maqqeph* with a following word, or for *qames* in solemn or emphatic enumerations.

Waw consecutive of the Perfect follows the rules which guide the vocalization of *waw copulative.*

Waw consecutive of the Imperfect takes a *pathah* and a *dagesh* in the following syllable, e.g. וַיָּמָת *and he died.* But this *dagesh* is omitted if the consonant be יְ, e.g. וַיְהִי *and it was,* since the doubling is here inaudible.

THE INFINITIVES.

The Hebrew Infinitive has two forms—the Absolute and the Construct. The latter is the more often used and with a greater variety of meaning, and chiefly as a verbal noun. The Infinitive Absolute is also a verbal noun, but its most common use is adverbial. As both these forms are of frequent occurrence, it will be of service to enumerate the circumstances in which they most commonly appear, even though the majority of these are not found in the Book of Ruth.

The Infinitive Absolute.

This form of the Infinitive represents essentially the abstract meaning of the verb as it stands alone, e.g. קָטוֹל the *act*, or *fact, of killing*.

But the commonest use of the Infinitive Absolute is in conjunction with a finite tense of the same verb, for the purpose of emphasizing or giving greater precision to the idea, e.g. Ruth ii. 16, שֹׁל־תָּשֹׁלּוּ *drawing out ye shall draw out*, an emphatic command.

In this sense it is placed sometimes before, sometimes after the finite verb.

Before the verb it often occurs after כִּי, אִם (in the sense of *supposing that*), לוּלֵא, אִם לֹא, לוּא, at the beginning of a sentence, for the sake of emphasizing or intensifying the verb, e.g. 1 Sam. xiv. 30, אַף כִּי לוּא אָכֹל אָכַל הַיּוֹם הָעָם *how much more if haply the people eating had eaten to-day*, i.e. had eaten freely; and in a question, as a sign of vehemence or astonishment, e.g. Jer. xxv. 29, וְאַתֶּם הִנָּקֵה תִנָּקוּ *and you, shall you go utterly unpunished?*

After the verb it may be preceded by an Imperative, e.g. Is. vi. 9, וּרְאוּ רָאוֹ וְאַל־תֵּדָעוּ *see ye indeed, but perceive not*:

by a Perfect, e.g. Jer. vi. 29, לַשָּׁוְא צָרַף צָרוֹף *in vain do they go on refining*:

by a Participle, e.g. Is. xxii. 17, הִנֵּה יְהוָה מְטַלְטֶלְךָ טַלְטֵלָה *behold, JHVH will hurl thee away violently*:

by an Imperfect Consecutive, e.g. 1 Kings xx. 37, וַיַּכֵּהוּ הָאִישׁ הַכֵּה *and the man continued striking him*:

or by two Infinitives Absolute, e.g. 1 Sam. vi. 12, הָלְכוּ הָלֹךְ וְגָעוֹ *lowing as they went*, expressing vehemence, continuation, or sometimes antithesis, as Is. xix. 22, וְנָגַף יְהוָה אֶת־מִצְרַיִם נָגֹף וְרָפוֹא *and JHVH shall strike Egypt, striking and healing.*

Besides this, the Infinitive Absolute sometimes takes the place of the finite verb as an Imperative, e.g. Num. xxv. 17, צָרוֹר אֶת־הַמִּדְיָנִים *harry the Midianites:*

as a cohortative, emphasizing the determination, or asking permission, to perform the action, e.g. 1 Kings xxii. 30, הִתְחַפֵּשׂ וָבֹא בַמִּלְחָמָה *I will disguise myself and go into the battle.*

THE INFINITIVE CONSTRUCT.

This form of the Infinitive is used as a noun pure and simple more readily than is the Absolute form. It appears as the subject, e.g. Prov. xvi. 16, קְנוֹת בִּינָה נִבְחָר מִכָּסֶף *the acquisition of understanding is to be chosen rather than silver:*

as the object, e.g. Jer. i. 6, לֹא־יָדַעְתִּי דַּבֵּר *I do not know how to speak:*

as a genitive, e.g. Gen. xxix. 7, לֹא־עֵת הֵאָסֵף הַמִּקְנֶה *it is not time of the cattle being collected,* i.e. for the cattle to be collected. It occurs frequently, too, with the preposition בְּ, כְּ in temporal clauses, e.g. 1 Sam. iv. 18, וַיְהִי כְּהַזְכִּירוֹ אֶת־אֲרוֹן *and it was upon his mentioning the ark.*

Most frequently of all it is found with לְ as denoting a purpose, e.g. Ruth i. 1, לָגוּר בִּשְׂדֵי מוֹאָב (*for*) *to dwell in the land of Moab.*

When לְ is combined in this way with the Infinitive Construct in conjunction with the verb הָיָה *to be*, it has the meaning of *being about to, being ready to do* something, e.g. Gen. xv. 12, וַיְהִי הַשֶּׁמֶשׁ לָבוֹא *and the sun was about to sink*: or again, of *being obliged to* perform or suffer some action, e.g. Jos. ii. 5, וַיְהִי הַשַּׁעַר לִסְגּוֹר *and the gate had to be shut*.

A further use of the Infinitive Construct with לְ is to indicate the purpose or circumstance of an action, e.g. Gen. xxiii. 2, לֹא־תִהְיֶה אַחֲרֵי־רַבִּים לְרָעֹת *thou shalt not follow after a multitude to do evil*.

Finally, the combination לֵאמֹר, which occurs so continually as an introduction to the direct report of a speech, has the value of an adverb with the meaning *thus, in this manner*, as וַיֹּאמֶר יְהוָה לֵאמֹר *and JHVH spoke thus*.